



The Reliquary

&

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The Forest of the Broyle and the Parks of Ringmer.

THERE are few parishes in England, it may be surmised, except Ringmer, in Sussex, which ever possessed at the same period as many as three parks and one (reputed) forest.

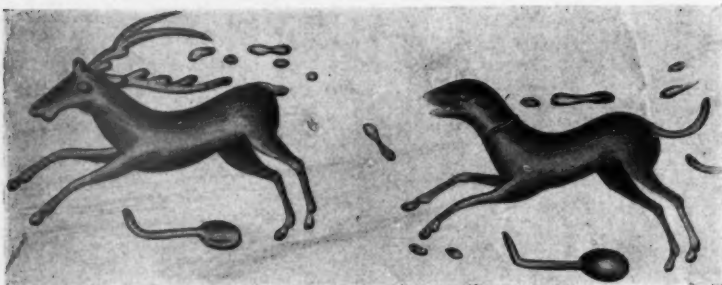
Yet not only did there actually exist here the parks of Plashett, More, Ringmer, and the Broyle, but in addition a large bulk of records pertaining to them have come down to present times in the archiepiscopal library at Lambeth, as well as in the Public Record Office and the British Museum. In the belief that these will be found of considerable interest, I have put them together, as succinctly as possible, for the readers of *The Reliquary*.

The chase and capture of wild beasts, whether in hunting, hawking, coursing, or shooting, as well for pleasure as for profit, has ever been the inveterate pursuit of every race of mankind from the remotest antiquity. This is sufficiently testified by the hunting scenes depicted on relics of the arts of all the ages, from the engraved tusk of the mammoth of the frozen north, and the granite blocks of tropical Egypt or Assyria, to the pictured vases of the Romans and the pages of mediæval manuscripts.

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At once pleasurable and profitable, the arts of the hunter were always esteemed above the labour of the tiller of the soil; and if such were the only recreation of antiquity, at least the supply of game was always abundant, for wherever man was there were the wild beasts also. Our own country afforded the ancientest Britons such a variety of great and fierce beasts that our most remote ancestors must have been as often the hunted as the hunters.

Leaving those pre-historic times, whose mists the palæontologist alone can pierce, and picture again for us the cave bear and lion,



Figs. 1 and 2.—These illustrations represent the relief ornaments round a small urn ($3\frac{1}{2}$ ins. by $2\frac{1}{2}$ ins.), disinterred in 1845 on the borders of West Tarring, or Terringes, a possession conferred upon the Archbishop of Athelstane in 941; near, also, to his other manors of Heene and Durrington.

the mammoth and gigantic ox, we will come down to those later, but still remote times, when history began to be written as well as made.

Dionysius, Strabo, and Cæsar speak of the hunting, the hounds, and the venison of the Britons; and vessels made in this country during the Roman occupation depict most graphically the deer fleeing before the gaze-hounds. William of Malmesbury and other

chroniclers tell us how the Saxon kings delighted in the chase; how Alfred was a skilled hunter at twelve years of age; and how the Confessor followed his hounds every day after Mass. The Bayeux tapestry shows Harold with his hawk and hound, and the Conqueror, we know, "loved the tall deer like a father"; and Edward III., we learn from Froissart, kept his staghounds and his harriers when campaigning in France. Coming down to later days, we read that bluff King Hal, so magnificent on the Field of the Cloth of Gold, did yet delight in following his hawks on foot, and how once in so doing he fell into a dirty ditch at Hitchin. Scarcely less devoted to the pleasures of the chase were the higher ranks of the clergy, as various records relate. In the twelfth century the clergy of Berkshire were granted dispensation from providing the Archdeacon at his visitation with hawks and hounds; while a fourteenth century Archbishop of York was accompanied in his progresses by a pack of hounds and a retinue of two hundred persons, who were maintained at the expense of the abbey and priories on the route. Earlier ecclesiastical authorities had in vain attempted to restrain such practices: Boniface, Archbishop of Mayence, in a letter to Cuthbert of Canterbury, giving the counsel of perfection, "Let not the servants of God keep hawks or falcons." The clergy were also forbidden by canon from hunting "for pleasure," though permitted to do so "for the benefit of their health."

In that part of Sussex with which we are immediately concerned there are numberless records of the clergy possessing parks and rights of chase. The small religious establishment of South Malling, between Lewes and Ringmer, consisting only of a Dean and three canons, had "sporting rights" in ten or more parishes of the extensive manor of the same name, which at one time included seven or eight sub-manors. This great lordship, as we learn from an Inquisition taken in the reign of Richard II., contained five out of the hundred and twenty-five parks and chases possessed by the See of Canterbury, of whose jurisdiction it was a "peculiar." Of these parks the neighbouring and subordinate manor of Ringmer contained a group of no less than four, viz., the parks of Plashett, More, and Ringmer, and the so-called "forest of la Broyle." With regard to the latter, we shall be able to determine the correctness or otherwise of its designation if we consider wherein a forest, strictly speaking, consisted. Imprimis, a forest was a royal possession, and if conveyed into the hands of a subject, however elevated in rank, it degraded into a chase. Spelman describes a forest as "an extensive portion of country, for the most part deserted and woody, devoted to the maintenance of the royal game, defended by no hedge, but having

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certain known boundaries," which another authority defines as "rivers, highways, hills." "At first," says Spelman, "it was wholly regal: untenable by Barony or Bishopric. Even the Church could derive no tithes therefrom, 'for indeed God abhors the cruel chase, and would not deign to receive any offering therefrom.'"

Similarly, a forest could not belong to a Bishopric nor pertain to a parish, "because from Bishops and from Rectors of Parishes the care of sheep, not of wild beasts, is required." Manwood's quaint black letter tells us "a forrest is a certen territorie of wooddy grounds and fruitfull pastures priviledged for wild beasts and foules of forrest, chase and warren, to rest and abide in the safe protection of the King, for his princely delight and pleasure . . . and also replenished with wilde beasts of venarie and chase and with great covertes of vert for the succour of the said wilde beastes to have ther abode in, for the preservation and continuance of which said place together with the vert and venison ther are certen particular lawes priviledges and officers belonging to the same."

To administer these laws, and control these officers, Justices were appointed, who made their "Iters" every third year. Other courts pertaining to the forests were the "Swainmotes," held three times a year; and to these courts came the foresters, verderers, and agistators, the former being officials whose duties are sufficiently indicated by their names, the latter being those who had control of the "agisting" or turning out cattle to pasture in the forest. As to the "beastes of forrest chase and warren," the precise pages of the well-known *Boke of St. Albans*, printed in 1486, tells us—

"Fower maner beestys of venery there are,
The first of theym is the hert, the seconde is the hare,
The boore is oon of tho the Wolff and not oon moo,
Bestys of enchace.
Oon of theym is the bucke another is the Doo,
The Fox and the Martron and the wilde Roo."

All this being so, what evidence is there that the Broyle was entitled to the name of a forest, which for so many hundred years was attached to it? From its name we merely gather the somewhat indefinite knowledge that it was "a tract of wood or forest in which the hunting of wild beasts is carried on, but chiefly a wood surrounded by fence or hedge"; while others derive its name from "Bruilum," a tract of briary ground. We must, therefore, go to the records themselves, which preserve the history of the Broyle and other parks of Ringmer. In Spelman's list of eighty-seven English forests no Broyle appears, and no mention of it occurs in any of the *Assisæ Forestarum*, neither is there any evidence that it was ever permanently in the royal possession until early in the seventeenth century, when, as Archbishop Parker writes, Queen Elizabeth took

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away "my Broyle." The only way to account for its so persistent designation as a forest is to assume, as is not unreasonable, that when in 838 the manor of South Malling was granted by Egbert to Christ's Church, Canterbury, the Broyle (a parcel of the manor) was in fact a forest, being a royal possession, and that the name survived through all the centuries during which it existed merely as a chase or park. In this circumstance, too, we may perhaps find an explanation of the non-occurrence in the records (so far as I may speak from my lengthy search for them) of any grants of "free-warren" or "license of imparkation" for the manor of Ringmer or its parks. The less being included in the greater, the Confessor's grant of free-warren in 1051, taken with Ethelred's previous confirmation (in 1006)



Fig 3.—This large initial (4½ ins. by 3 ins.) heads a roll of several membranes containing the accounts of the chamlerlains, foresters, parkers (and "all other ministers"), of the several manors (including Ringmer, the chief) of the Bailiwick of South Malling for the year 1845-6. The portion I have shaded is, in the original, painted pale brown-pink. The smaller initial, "Foresta de Broyle," is from the same roll

to "the church of Christ in Canterbury". of *all* "the donations of land . . . together with their fishings, huntings, hawkings," was sufficiently comprehensive to include Ringmer and its parks and forest.

As regards the difference between a chase and a park, it lies in the existence or absence of a fence of pale or hedge and ditch. This was a necessary constituent of a park, while a chase, like a forest, lay open. There is no evidence that the Broyle was ever inclosed with a fence, although we meet with entries in the parkers' accounts for the manor of payments to the "custodian of the pales" of the Broyle. But probably this official was appointed to see that the

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tenants maintained their inclosures "against the Broyle" (as by ancient custom they were bound to do), or pales may have existed only on its eastern boundary, where it was conterminous with Laughton, the territory of the Honour of the Eagle, or Barony of Pevensey. On every other side the Broyle was surrounded deeply by the lands of its own lord, against which there was no necessity for a strictly-maintained inclosure. There is little doubt, therefore, that the Broyle was a chase.

The earliest date at which the Broyle appears in any records now extant is about the year 1150, when Theobald, Archbishop of Canterbury, in an undated charter, granted to the College of South Malling all the tithes of pannage in the manor, together with "pannage for 24 hogs in his forest of the Broyle." The word "pannage" here appears in a two-fold sense: in the first case it means the money received by the lord for the privilege of turning hogs into the forest to feed on the acorns and beech-mast; in the second, it denotes the exercise of the privilege itself.

The earliest court rolls and parkers' accounts being missing from the MSS. at Lambeth, I can find no documentary reference until the first year of Edward I., 1272, when the *Hundred Rolls* contain an entry relating, doubtless, to the Ringmer parks, though none are mentioned by name. Replying to the inquiry made of those who had committed abuses "by the power of their office," the jurors said that when the manor of South Malling was in the royal hands as an escheat, Nicholas le Bretun, bailiff of the Escheator, sold to John de la Stone four oaks for nine shillings, allowed for the expenses of the said Nicholas. Afterwards came Richard de Pevense, the Steward, and found neither the oaks nor the money for them, and he fined John to the extent of four pounds, and "yet the said John had received no oak tree." The jurors proceed to say that Richard himself had sold wood in the manor to the value of £54 (an immense sum in those days), "as well in the forest as in the parks."

In the sixth year of the same reign a commission of Oyer and Terminer was issued touching the persons who hunted in the free chase of Robert (Kilwardby), Archbishop of Canterbury, in South Malling, and in his parks there, and carried away his deer. Poaching appears to have been very prevalent at this period. Hence probably arose the proverbial expression "non est inquirendum unde venit venison." The offenders were by no means always of the lower orders of the people, for when next we find the Broyle mentioned in such a connection the name of a Sussex family of great antiquity and position is borne by the culprit; for in the *Originalia* of

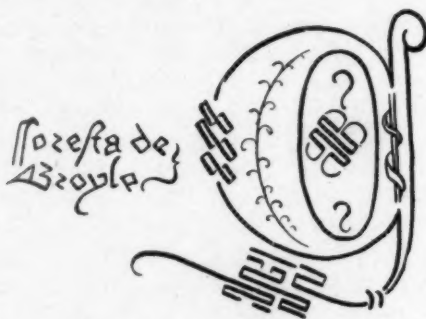
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Edward II. the king commands the sheriff to liberate from Maydenestan (Maidstone) gaol a certain John de Courthope, who had been sentenced to six years' imprisonment for trespasses committed "in the park of the venerable Father Robert, Archbishop of Canterbury, at the Broyle, near Ringmer." As John had already passed two years in prison, the sheriff was charged to exact a reasonable fine and to let him go free. Similar offences are referred to in a Patent Roll of Edward III., who in the sixth year of his reign issued a commission of Oyer and Terminer on a complaint by Simon Mephham, Archbishop, "that certain persons at divers times both by night and day have felled his trees at Ryngemere . . . broken into his parks there, and carried away deer and trees." The next record of the Broyle and other parks of Ringmer is an Inquisition taken in the same reign (1367) to inquire into the possessions and privileges of the College of South Malling, wherein it appeared that "the said Dean and three Canons of South Malling can and ought to hunt in all the woods of the said Lord Archbishop . . . the parks only excepted." The words "ought to hunt" seem strangely suggestive of that more remote antiquity when the hunting and destruction of wild beasts was a necessity as well as a recreation. The jurors in this Inquisition proceed further to state that the Dean and Canons receive all the tithes of pannage in all the Archbishop's woods in Ringmer, and have also the right of pannage for twenty hogs "in the park of the Lord Archbishop commonly called Broyle," together with free common for all their cattle in the same. In addition, they and their predecessors have been accustomed to have each year four oaks in the park, "namely each of them one large oak suitable for fuel." Not many years afterwards a Patent Roll of Richard II. gives us another mention of the Broyle, when in 1384, by an "Inspeximus," the king ("for half a mark paid into the hanaper") confirmed a grant made by William Courtenay, then Archbishop, to his esquier, Matthew Kelly, of "the custody of his parks, forests, chaces, warrens, and woods in Sussex as fully as William Mallyng had the same." From the Lambeth MSS. we learn that Matthew's stipend for these duties was 6d. a day, and 5s. a year as "custodian of the pales of la Brull." In a chamberlain's account of the same period is recorded the amount received for pannage: "49s. 6d. received for pannage of the tenants in la Brull in winter, 28s. 6d. from the sale of hogs." This roll also affords the interesting information that a little community of potters existed in Ringmer at this period, 2s. 3d. being accounted for as received "from three potters in Ryngemere for license to dig clay in the common of the Broyle."

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In another Inquisition taken in the year 1398 occurs the first mention of the "parrock" court held by the lord's steward for determining questions of pannage and agistment; this latter word meaning the turning out to pasture of animals other than swine. In later times this court came to be called the "aves" court, from the word "avesagium," the low-Latin synonym for agistment.

About this time John Pelham was forester of the "Forest of La Broille." He was the son of that John Pelham who assisted Roger la Warr to capture John, King of France, at the battle of Poitiers, and upon whom the badge of the buckle of a sword belt was conferred in honourable commemoration thereof. This younger John was a most trusted adherent of the House of Lancaster, and had the custody, at his castle of Pevensey, of several high political prisoners.



Initial of forester's account (*Computus*) 1485

Poaching offences again appear in a commission of Oyer and Terminer issued in 1422 on a complaint by Henry Chicheley, then Archbishop, that "certain malefactors and peacebreakers arrayed in manner of war" broke into his parks at (*inter alia*) Brouyll, Plashett, More and Ryngmere, who "hunted in them without his licence, took and carried away his deer, and beat and assaulted his men." Five years later the chamberlain's accounts show that the little community of potters had increased in numbers during the forty years that had elapsed since its first mention; for now he records "customary receipts" of "7 hens from 7 potters at Ringmer for common of pasture in the said forest, from each potter one hen by custom." He further accounts for "210 eggs customary rent from tenants holding '*inter se*' 40 virgates of serf-land for common pasture in the forest of the Broyle, of which each tenant of 1 virgate pays

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annually to the lord 5 eggs." In addition, the seven potters pay 100 eggs each "for licence to dig clay" in the Broyle. In the post-Reformation records of the manor the potters and their payments are no more found. But in the year 1894 their memory was revived by the unearthing of some ancient kilns in a field in Ringmer which had long borne the name of "the Potters' Field."

Returning to our manor rolls, we find Matthew Kelly's name succeeded by William Bentlegh and John Lucas, as forester and deputy-forester of the Broyle; who in their turn give place to John atte Smythe. In his time the potters' customary rent of eggs is commuted with 5s. 3d., "for license to dig clay in the common of the Broyle." A few years later a default of rent is recorded in this connection by reason of four of the potters having died, doubtless from some one of that variety of epidemics which periodically prevailed during the middle ages. In 1441, Archbishop Chicheley's Register records the appointment of Peter Bircher, armiger, as "custodian of the park or forest of Broyle," a manorial court roll of a few years later date giving the name of John Lucas as "surveyor of the enclosure around the forest of Broille." In 1459 Christopher Furneys was forester, and in one of his accounts he enters the receipt of "46s. 6d. for wood and underwood fallen this year in the forest." A court roll of the manor in the sixth year of Edward IV. contains a record of a dispute which arose between the lord and one of his tenants, a certain William Delve (a member of a family which has been continuously represented in Ringmer during the last five hundred years), relative to the right of commonage in the Broyle, which William claimed as of ancient usage, but the lord denied. At this court the bailiff was ordered to distrain William Delve to answer to the lord regarding his putting his swine to pannage in the Broyle. Delve replied that he held of the lord a free tenement called "the Gote" (nowadays the Goat Farm), and that he and all his predecessors had been accustomed to put their swine into the Broyle "from a time to which the memory of man did not extend to the contrary," and this, too, without any consulting (avisiamantum) with the lord; and about this "he puts himself upon the country," *i.e.*, claims trial by a jury, "and puts in his place (makes his attorney) John Warnet." Thereupon the bailiff was ordered to summon him to come to the next court, but at the time appointed they did not answer to their names, and the bailiff was ordered "to produce their bodies at the next court to form a jury between the parties." At this court, again, the twelve good men and true did not appear, and the bailiff was ordered "to distrain them more strictly." From this third court the jury were again absent, and as no further record of the case is to

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be found, we are without any information as to the result of this lawsuit. There is little doubt, however, that William Delve was not upheld in his claim by his peers, for a "custumall" of the homagers of the manor in the fourth year of Edward VI. says that "our custom is that every tenant may common in ye Lord's soil all that he breedeth forth on his tenure, . . . and pay nothing for them, except only for hogs and swine." In all these chamberlains' and foresters' accounts I have found no record of the delivery of any oaks to the canons of South Malling as their ancient due; but in an account for the year 1472 there is an entry of 6s. 8d. paid to the chamberlain of the manor, "the price of one oak which he ought to have by ancient custom." In the first year of Edward IV. we find a relative of the former Archbishop, by name Thomas Bouchier, Knight, forester of the Broyle. I can find only one of his accounts extant, and that is exiguous to such an unusual degree that its entry here will not demand much space. It reads—

"Foresta de Broyle Thomas Bouchier Knight forester
arrears nothing
but from"—a blank!

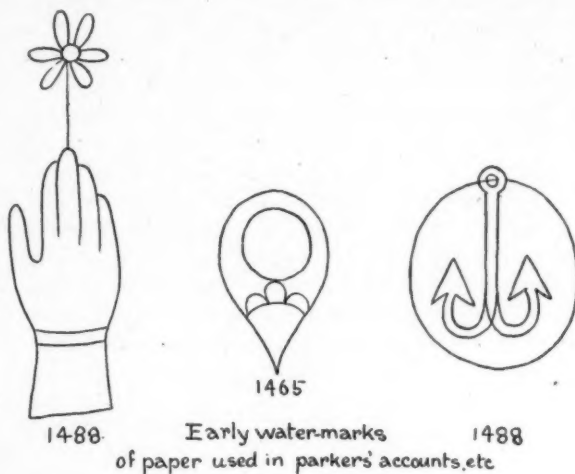
The money realised from the sale of wood seldom appears in any of these accounts to have amounted to much. In 1487 the chamberlain accounts for 12s. 8d. received from that source. The same document records some of the expenses arising from repairs and improvements in connection with "expenditure made and applied about the repair of the old lodge (*veteris logei*) within the said forest; as money paid to eight carpenters working for four days in the said lodge making windows and doors to the same, and in repairing the walls of the lodge with lathes and tiles, and in the wages of a thatcher working upon the roof of the said lodge with straw, as appears in a certain bill, 9s. 1d. And in expenses incurred about the new lodge in the said forest, as for 100 planks called 'planche borde,' bought 20d., and 100 and a half nails called 'peny nayle,' with burnt chalk, shindles, and other things bought for the aforesaid repairs, as appears in the above-mentioned bill, 4s. 2d."

I have translated the word "*sindulæ*" in this account as "shindles," *i.e.*, thin cleft stone, such as Horsham slabs (which were much used formerly for roofing purposes hereabouts), because it is connected with "burnt chalk," *i.e.*, lime (for mortar). Otherwise it might have been taken as the scribe's rendering of "*scindulæ*," *i.e.*, shingles, thin oaken tiles wherewith so many Sussex church spires and other roofs are covered. The occupation of a "shingler" is almost obsolete nowadays, yet it was once in much vogue. In a record of a

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legal process in Edward III's reign I have seen a party thereto described as a "husbandman and shingler."

These buildings termed "lodges" were small dwellings which accommodated the keepers of the forest or park, and served also as places for rest and refreshment of the hunters. Leland, in his *Itinerary*, speaks of the "prattie loggis" which were to be seen in the parks and chases of his day. Hence we find so many old houses and properties about the country which bear the name of "lodge" either simply or coupled with some descriptive adjective. For about this time parks began to be multiplied to a remarkable—and certainly illegal—extent. Philip de Commynes (who was born



in 1455, and died in 1509) in his *Description of England* declares that "there is hardly a gentleman who has not from three to four hundred bucks within a fence, and the lords have as many as from 12 to 1,500 in their parks." Of our Ringmer "lodges," one at least was large enough to accommodate the Hallmote, Halimot, or Court Baron, for from a roll of 1488 it appears that such a court was held "at the Broyle" in that year. Among the "presentments" then made was one that "there were gaps in the park pales at Shortgate, Coupersgate, Ryngmerysgate, and Monkyngate by default of the custodian of the pales," whose name, we gather from another roll, was John Rye. Although these "gates" have vanished long ago, their localities are indicated by their names still in use in Ringmer to-day. Cooper's-gate, or Cooper's Hatch, as it is more usually termed, again appears a few years later in a Hundred court roll of 1492,

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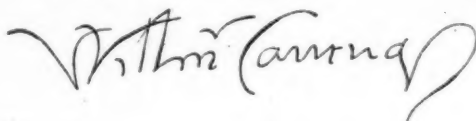
when a certain Andrew Swane was fined for breaking "the lord's gate in Broyle Park called Copshech." To the same court came Richard Delve, and "threw himself on the mercy of the lord because he had allowed one mare to trespass in Broyle Park." Here it will be best, perhaps, to explain to those readers unversed in matters mediæval and objects obsolete that "hatch" was the term for a forest gate of a particular nature, constructed of an upper and a lower portion opening independently, to facilitate the passage of foot-goers, while the deer were prevented from overleaping the gate by its closed upper portion. Another form of forest gate was made on the principle of the common turnstile: a frame of wood or iron, cross-shaped, revolving horizontally on a central pivot, and permitting passage in one direction only. Dame Juliana Berners, in her *Boke of St. Albans*, mentions it (curiously enough, in that part thereof which treats of Coat Armour) in this way: "Ther is an other maner of signe in armys; by dyverse nobull men borne; the wich is calde a Saltori, and it is made by the man' of a cros of Saynt Andrew as here now it apperith, and thys cros is lickynt after certen men to an instrument made in dyverse parkys the wich is of grete magnytude or largenes; to the comparison of this signe. And it is well know of nobull gentelmen and hunteris that sych saltatories ar ordant in mony parkys and placis to take wilde beestys the wich onys their enteryng by thatt instrument may nev' goo a gayn. Wherefore in olde tyme thes signys were gevyn to rich men . . . the wich men suffer not their tresures i what maner of wyse they be gêtyn to pass from them."

In the following century we find another term applied to the Broyle in place of the usual "forest" or "park," for in a roll of the year 1506 it is called "Broyle Fania," the latter word meaning a wood consisting chiefly of beech trees. In connection with which I may mention that an "old inhabitant" tells me of the great number and size of the beech trees which existed on the Broyle a generation ago. In the same roll Thomas Delve records the amount of wood sold in these words: "This is the wood sold in the Broyle sold in the month of May in the xxi yer off the Rayne of King Harry VII. by Thomas Delve woodfeller ther"; following upon which is a list of twenty-five purchasers, the sum realised being £3 1s. 6d. This is the first instance in these MSS. of the use of the vulgar tongue. Another instance occurs, in the same year, in a gift of deer by the Archbishop, William Warham, to John Wornet, who was doubtless a member of the family of Warnett, which flourished at that period in Framfield, a neighbouring manor of the Archbishop, in which, indeed, a portion of the Broyle was situated. He was probably the

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son of John Warnett, whose sepulchral slab in the old church of Buxted (a neighbouring parish to Framfield) bears on a brass shield the family arms, a stag salient. The inscription on this slab asks for prayers for the soul of John Warnett, gentleman, "unus sociorum de Furnivall Inn," who died the 17th day of October, 1486. He, in his turn, was probably the lawyer whom William Delve, in his claim of pannage right in 1466, employed as his attorney.

The text of the warrant is as follows:—"Right welbeloved we great you well we wyll and charge you that ye kill and deliver w'tout any disturbanc' of oure game w't reasonable expediton oon seosonable deare of grece in oure pke of Broyle to the berer here of to the use of oure welbeloved John Wornet and this oure warant shall be yor sufficient discharge. Wrytyn at oure man' of Lambhithe the xix^o day of July the xxi^o yere of Kyng Henry the VII. (A.D. 1506.—WILLM. CANTUAR."

A handwritten signature in cursive script, reading 'Willm Cantuar', which is a facsimile of Archbishop Warham's signature to the warrant.

Facsimile of Archbishop Warham's signature to warrant.

A "seasonable deer of grease," it may be explained, is a deer in its prime or fat condition, the period of which Dame Juliana describes in these words:—

"Merke well theys sesonys folowyng,
Time of grece begynnyth at Mydsomer day,
And till holi Roode day lastyth as I yon say."

Two years later, another Delve, John to wit, appears by these rolls to have been the "custodian of the wood of the forest of Broyle," and in his account he sums the amount received by sale of wood at £6 13s. 2d. Another warrant for the delivery of deer was issued by the same Archbishop in 1511, this time for the benefit of one Richard Sackville, and in these terms:—"We will and charge you That w'tout chacing or disturbance of or game being in your keeping ye doo sley ther oon buk of season and the same to delyver to my right welbeloved frende Richard Sakvile Escuyer or to the bringer herof to the use of the same any restraint or other commandment heretofor on our behalve geven to you to the contrarie notw^hstanding or els that ye suffer our said frende to sley the same buk with his

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greyhounde so that he nor you let renne noo bukhoundes ther and this bill signed with our hande shall in that behalve sufficiently warrant and discharge you. Given at our manoir of Knoll the fifth daye of September the third yer . . . To the kep of or parke of Broyle and in his absence to his deputie ther.—WILLM. CANTUAR."

How little did the Lord Archbishop, lord of so many manors, parks, and chases, foresee that in a few years the Archbishopric would be stripped of so many of its worldly possessions, and that his fair manor of Ringmer and park of the Broyle would so soon pass into the hands of the family of that man—albeit, his "right welbeloved frende"—to whom he thus made the paltry gift of "oon buk of season."

W. HENEAGE LEGGE.

Pre-historic Dartmoor.

I.—THE HUT-CIRCLES.

SEVERN years since our knowledge of pre-historic Dartmoor was of a very limited character. We saw the hut-circles, kistvaens, barrows, stone-rows, the so-called "sacred" circles, the cromlech, and the menhirs, and speculation was rife as to what they meant, or when and by whom they were erected. As far as we know, there had been no thorough or recorded exploration of any of these monuments. Nearly all the graves had been rifled at some unknown period, and apparently with a small degree of success, for clinging to them still are legends of gold and silver. The idea that they contained treasure is a very old one, for we find as early as 1324 a grant made by Edward II. for searching certain barrows in Devon. This irregular exploration was a misfortune, for valuable evidence was destroyed. The riflers, however, missed some of the graves, and a few of these have been explored on scientific lines with great advantage to the student of pre-historic archæology.

The Dartmoor Exploration Committee of the Devon Association for the Advancement of Science, Literature, and Art commenced operations six years since, and the members have each year compiled a report giving details of their work with the spade and surveyor's instruments. These accounts form the basis of our knowledge of Dartmoor in pre-historic times, and throw a flood of light on a hitherto obscure subject.

Western Europe has passed through various stages of culture, and these have been very simply described as (1) that period when the use of metals for cutting instruments of any kind was unknown and man had to depend on stone, bone, and wood for his tools and weapons; (2) a period following the first, when copper or bronze superseded the use of stone; (3) to be again succeeded by iron and steel.

These divisions of periods of culture must not be taken too literally, for, of course, the use of stone overlapped that of bronze, which again overlapped that of iron. It must also be understood that these periods of culture varied in different countries; for instance,

ancient Egypt was in an advanced condition when Western Europe was in a primitive state, and in Italy the iron age may have commenced when some of the northern countries were still in their bronze, or even stone, age. This classification does not imply any exact chronology, for we have no knowledge of the time occupied in passing through the various stages. It is only intended as a rough and ready guide to the student, who might otherwise get bewildered without some sign-posts to guide his footsteps.

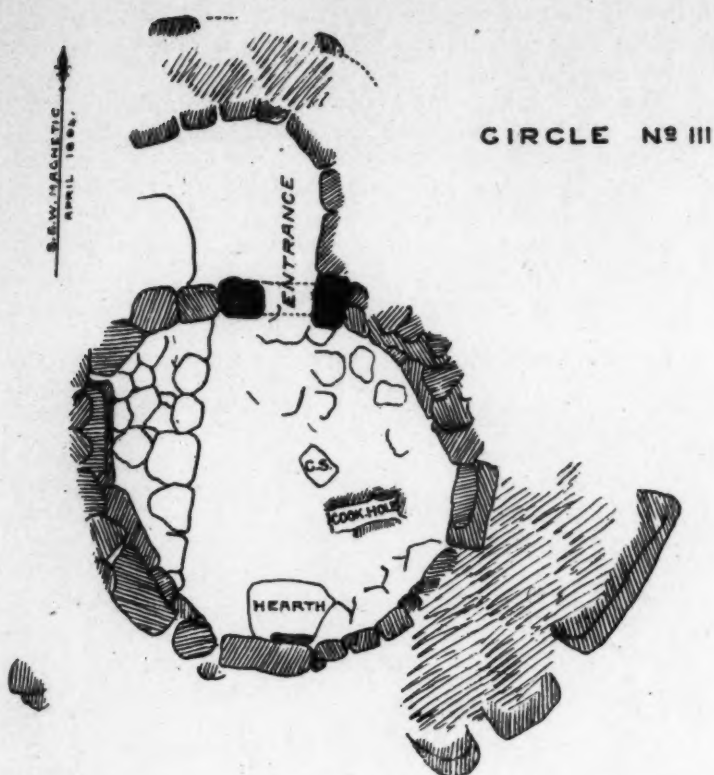
There are no remains on Dartmoor of the first division, but of the second overlapping period we have abundance. We call this the late stone and early bronze age, for both implements of stone



Fig. 1.—Hut-Circle No. III., Grimspond.

and bronze have been found in such juxtaposition that they must have been used at the same time by the same people. In addition to this, we have gained valuable information from the pottery found on Dartmoor, and especially in connecting the hut-circles with the kistvaens.

The aspect of the heights and slopes of Dartmoor during the hut-circle occupation was very much as it is now, but many of the valleys we should hardly recognize. Some of these were marshes swimming in water and studded with bulrushes. Broad Marsh, near the headwaters of the East Dart, is an example. This was



P. H. Wall



ELEVATION OF ENTRANCE

Fig. 2.—Plan of Hut-Circle No. III., Grimspond.

drained by the "old men," *i.e.*, the ancient tanners, who dug through solid rock and lowered the bed of the river to such an extent that the marsh was relieved of its water, and enabled them to stream the surface for tin. Other valleys, again, were densely-wooded thickets, containing oak, alder, hazel, and furze. Gawler Bottom, near Post Bridge, is a type of the once wooded valley, and Wistman's Wood is an example of an existing specimen. Here the living oaks are stunted, gnarled, moss-covered trees, springing from amongst a "clatter" of rocks, and conveying the impression of great age. Gawler Bottom is now a bog which appears to have been formed



Fig. 3.—Hut-Circle No. XX., Grimspound.

by the Gawler brook becoming choked in the lower end of the valley, thus forming a marsh, which killed the trees. The remains of these may be seen lying deep in the bog when the turf-cutters are at work—black oak, and even hedge nuts, four to five feet under the surface. Without multiplying instances, we can easily imagine the thickets in some of the valleys, and the marshes in others; the former harboured the wolf, and the latter, in season, teemed with wild-fowl. Boles of oak trees have been found on very high ground, near the sources of the Dart, but as a rule the slopes sweeping up to the tors were bare as they are now, and on

these, in favoured positions, were the circular huts, sometimes standing singly, and again in groups, often surrounded by an enclosing wall of stones "dry laid," that is, without mortar of any kind.

The people were pastoral: the cattle enclosures demonstrate this, and many of them came to Dartmoor to "summer" their beasts, even as it is done to-day. The great antiquity of "summering" is borne out by many of the hut-circles, for they are of too great a diameter to carry winter roofs, and some of them have their kitchens placed outside, as if to avoid the heat of cooking operations. The in-country was wild: marshes, great downs covered with furze, and forests which

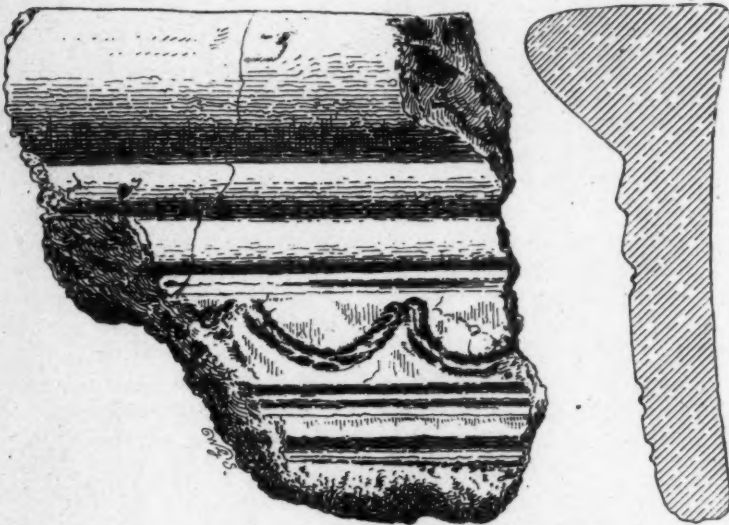


Fig. 4.—Sherd found in Hut-Circle at Smallacombe Rocks.

harboured the bear, wolf, wild cat, fox, wild boar, and deer, and one reason why the uplands of Dartmoor were such favourite pasturage tracts was owing to their being open and further removed from the in-country woods, the natural haunts of predatory animals.

The moorland thickets, to which reference has been made, afforded a good deal of cover, but nothing like that rendered by the great stretches of forest and brake lower down.

It is interesting to note that references to the bear in England are made as late as A.D. 750, and the wolf only disappeared in the reign of Henry VII., whilst in Scotland it did not absolutely become extinct until the middle of the seventeenth century. It is said that

the right to pasture on the moor, enjoyed by certain parishes contiguous thereto, was conferred in return for the obligation to destroy a certain number of wolves per annum.

From the prevalence on Dartmoor of thumb-scrapers, *i.e.*, flakes of flint so trimmed that they possess a semi-circular scraping edge, it is assumed that the inhabitants of the hut-circles wore skin clothing, which had been scraped and rendered supple by these flint implements. This is confirmed by the great scarcity of spindle-whorls, for thus far only a couple of examples have been found *in* the hut-circles, and a very few outside.

Grimspound under Hameldown is one of the most perfect settlements on Dartmoor. It contains twenty-four hut-circles, surrounded by the remains of a double wall enclosing a little over four acres. Two huts within this enclosure are taken as illustrations; they are known as No. III. and No. XX. No. III. is nearly eleven feet in diameter, with a doorway 2 ft. 9 ins. wide, protected by a low curved wall, which was probably roofed. Entering the hut, there is on the right-hand side a raised dais or platform, standing eight inches above the floor of hard trodden-in sub-soil. This is supposed to have formed a couch, and with rushes and heather made a comfortable pre-historic bed. Opposite the door is the hearth, and near it a cooking-hole lined with stones set on edge. Almost in the centre of the hut is a small flat stone, which may have served as an anvil for cracking bones, etc., on, or it may have been a foot-stone for a post supporting the roof. Much wood charcoal was found in this dwelling, together with fragments of flint. No pottery was observed.

No. XX.—Not quite ten feet in diameter. The floor of this hut was paved; it contained a small cooking-hole and much charcoal. A broken flint knife, much used, was found near the fireplace.

Another slightly larger hut, one of a collection lying between Devil's Gully and Har Tor, near Princetown, possesses a large cooking-hole or fire-pit, 3 ft. 6 ins. in diameter and 1 ft. 2 ins. deep. This was also lined with stones, and rendered very large quantities of charcoal, which seemed to be from oak, beech, and alder. On the left of the entrance the excavation revealed a circular disc of micaceous slate, nine inches in diameter and three-quarters of an inch thick, and under it were the fragments of a shallow vessel of hand-made pottery with a mouth diameter of seven or eight inches. The hut also yielded some flint scrapers and flakes.

Near Har Tor lies Raddick Hill, and on this is a ruined enclosure containing a small group of huts. In one of these the digging revealed a cooking-pot of rude hand-made pottery standing in its

"cooking"-hole. This was figured and briefly described in Vol. I. of this Journal. It has now been mended and restored, and is deposited in the Municipal Museum, Plymouth. These vessels were not made to stand direct fire or great heat, and cooking was performed by means of hot stones, a common practice with primitive people of all ages. Many of these cooking-stones, some cracked with heat, were found in the floor of this hut.

These huts may be considered as permanent habitations, and were probably inhabited all the year round. They are small—from ten to fifteen feet in diameter—and could be roofed with rushes in such a manner that they could be made winter weather-tight. Rushes are abundant on the moor, and they are the best material available.

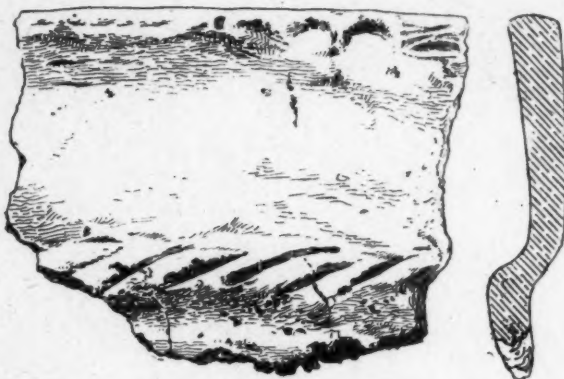


Fig. 5.—Sherd found in Hut-Circle at Blackslade Down.

There is a good example of a summer hut on Blackslade Down, near Widecombe. It is thirty feet in diameter, and has the cooking-place outside. The excavation of this hut-circle yielded fragments of rude hand-made pottery and a flint knife. Another hut-circle near this rendered fragments of a cooking-pot, ornamented with deep diagonal lines and two unmistakable thumb-marks of the potter.

Smallacombe Rocks are situated at the western limit of Hay Tor Down, and from whence is an abrupt descent to the valley of the Becka Brook. This descent is strewn with boulders, one being a logan stone, weighing thirty-eight tons, probably the largest boulder in Devon which can be appreciably rocked by one person. Smallacombe Rocks were enclosed by a wall of dry masonry, and the remains of two hut-circles stand one on either side of the entrance, which is approached from Hay Tor Down. In one of these

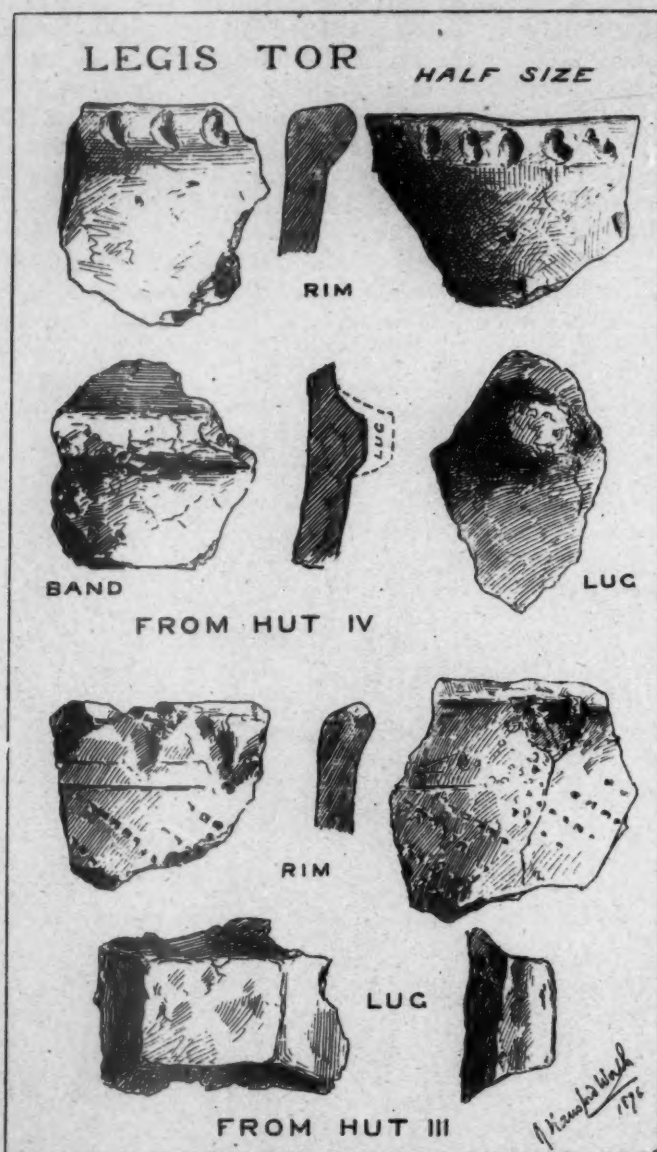


Fig. 6.—Fragments of Pottery found in Hut-Circles at Legis Tor.

numerous sherds were found the remnants of a pot. Two of these represent portions of the rim, which has a heavy cornice with three grooves following below, and then a festoon-like ornament, formed by pressing plaited cord or sinew on the clay when plastic. Below this again, the same impression in lines. The mouth diameter was about one foot, and as no fire-hole or cooking-stones were found in this hut it may have served the purpose of a small store-pot.

The paste of these Dartmoor pots is clay, which has baked a reddish brown, imperfectly mixed with quartz and powdered granite. All are hand-made. Much of the pottery shews unmistakable signs of cooking operations. Many fragments of pottery were found in hut-circles at Legis Tor, and some of these are figured in plate No. 6.

Some of the tools and weapons of these pre-historic people have come down to us in almost perfect form and condition. They are of flint, grit, and elvan, and consist of scrapers (in great abundance), borers, knives, arrow and lance heads, celts, smoothers, rubbers, and pounders. Strangely enough, mullers or querns are almost conspicuous by their absence. One muller only has been found in a hut-circle on White Ridge, near Postbridge. It does not follow from this that grain was but little eaten, for if it be parched it can easily be broken up between a couple of pebbles, and the hulled grain boiled in milk would make an excellent furmenty. As these people possessed domestic animals they always had food to fall back upon, and this was, no doubt, supplemented with the product of the chase deer and wild pigs. The rivers yielded trout and salmon in season.

Bronze has been found in the graves, but not in the huts. Its absence in the dwellings is not to be wondered at, for it was too precious to be lost. On the other hand, it was placed in the graves as a mark of affection and respect for the dead, and for use in that future life which even these poor Dartmoor folk believed in. Up to the present, no iron or relics of this metal has been found in any of the hut-circles. One does not, of course, expect to find it in the very early dwellings of the bronze period, but it is strange that thus far no circular huts of a later time have been discovered.

There is a great and unaccountable gap between the hut-circles described and the comparatively modern rectangular house.

ROBERT BURNARD, F.S.A.

Some Types of Cornish Fonts.

PERHAPS the oldest font in Cornwall is that in the beautiful mission church of St. Conan, at Washaway, in the parish of Egloshayle. It used to stand in the Rectory garden at Lanteglos, near Camelford, where it did duty for many years as a flower pot. However, it was given to the parish of Egloshayle some twenty years ago, and is now carefully preserved in the new church of St. Conan at Washaway. Sir John Maclean, in his work on *Trig Minor*, says: "The ancient font, which is of Saxon character, having interlaced knots sculptured on it, is preserved in the Rectory grounds of Lanteglos."

The bowl¹ is 11 ins. in height, and is divided into three compartments by perpendicular bands. One band is quite plain, and is $1\frac{1}{2}$ ins. wide; the other two bands (3 ins. wide) are each ornamented with two spear heads, $4\frac{1}{2}$ ins. and $3\frac{1}{2}$ ins. in length. Between these bands are series of interlaced knots, and below the bowl are two cable mouldings (each 3 ins. deep). The ornamentation on the rim and the low pedestal will be seen in the accompanying illustration (fig. 1). The bowl leans considerably to one side, and the bottom cable moulding and the plinth are modern. This font is a great treasure, for it is not only the oldest in the county of Cornwall, but one of the most ancient in the kingdom. It may not have been carved in Saxon times, yet it carries upon it marks of a Saxon character, and may, perhaps, have been executed in the early years of the Norman period.

Cornwall possesses several square Norman fonts, and as examples those of St. Germans and Egloshayle may be mentioned. It is now more than a century² since the font at St. Germans was broken into pieces and an alabaster one substituted in its place. In the year 1840 the Rev. Tobias Furneaux collected the pieces from the rubbish in the north tower, and having discovered the upper step, which showed that the bowl had originally rested on five pillars,³ he had

¹ Diameter across the top, 2 ft. 1 in.; depth of interior, 10 ins.; diameter of interior, 1 ft. 8 $\frac{1}{2}$ ins.; circumference at top, 6 ft. 8 ins.; circumference at bottom, 4 ft. 2 $\frac{1}{2}$ ins.

² 1793 A.D.

³ Centre pillar = 1 ft. in height and 4 ft. 1 in. in circumference; four corner pillars, 1 ft. 1 $\frac{1}{2}$ ins. in height and 1 ft. 4 ins. in circumference.

the bowl¹ cemented together and the pillars restored in granite. The plinth upon which the base stands was added at this period. The angles at the top of the bowl are ornamented with what appears to be intended for a dove, a circle and the vesica piscia.² The west and south sides are adorned with a four-leaf pattern;³ eight arcades⁴ are on the north face, and the east side has six semi-circles, as may be seen in our illustration.

The font in the church of St. Helie, Egloshayle, is a square bowl, resting on five pillars.⁵ The bowl is ornamented with plain arcades, and there are eight on one side and six on each of the



Fig. 1.—Font in Washaway Church, Cornwall.

other three faces. The west side has been damaged at a period before the arcades were carved upon it, for otherwise the three arcades above the mutilated portion would not have been completed in the manner we now find them. There is an inscription on the lower part of the north face, which is now hopelessly illegible.

¹ Diameter of interior (top)=2 ft. 4 ins., and diameter of interior (bottom), 2 ft. 2 ins.; depth of interior, 10 ins., and depth of exterior, 1 ft. 1½ ins. Top of bowl, 2 ft. 9 ins. square; bottom of bowl, 2 ft. 7 ins. by 2 ft. 7½ ins.

² See letterpress and illustration of this font in Paley's *Baptismal Fonts*.

³ The four-leaf pattern is 8 ins. by 8 ins., and is repeated three times.

⁴ 8 ins. in height by 3 ins. in width.

⁵ Top of bowl=2 ft. 3 ins. by 2 ft. 4 ins.; diameter of interior, 1 ft. 9½ ins.; depth of interior, 10 ins.; depth of exterior, 1 ft. 4 ins. Height of pillars, 1 ft. 6 ins.; circumference of centre pillar, 2 ft. 11 ins.; circumference of corner pillars, 1 ft. 1 in.

In the north-east of the county are a series of fonts which were doubtless constructed a few years before the end of the twelfth century. They have square tops, with human faces at each corner, and the sides are adorned with a flower pattern, having four, six, or eight petals, and serpents with two heads encircle them. These bowls rest on short shafts placed on large circular bases, as in the case of the font in the church of St. Peter, Landrake.¹

Many years before William the Conqueror landed on our island there was, at St. Stephen's, near Launceston, a collegiate church of secular priests, founded by the Bishop of Bodmin, and endowed by the Earls of Cornwall. A font dating from the twelfth century



Fig. 2.—Font in St. Stephen's Church, Launceston, Cornwall.

is still in use in the present church of St. Stephen's. The bowl and base are both circular.² The bowl is adorned at the top with three cable mouldings, 5 ins. deep, while a graceful scroll pattern of the same depth encircles the lower part of the bowl, and another cable moulding is found at the bottom of the bowl. The bowl

¹ Top=2 ft. 6 ins. by 2 ft. 4 ins.; depth of interior, 8 ins.; depth of exterior, 1 ft. 10 ins.; diameter of interior, 1 ft. 8 ins.; circumference of bottom of bowl, 5 ft. 11 ins.; diameter of flower pattern, 1 ft. 1 in.

² Diameter across the top of bowl=3 ft.; depth of interior, 1 ft. 1 in.; diameter of interior, 1 ft. 11 ins.; circumference at top of bowl, 9 ft. 1 in.; circumference at bottom of bowl, 4 ft. 8 ins.; height of pillar, 11 ins.; circumference of pillar, 4 ft. 6 ins.; height of base, 9 ins.; plinth, 2 ft. 1 in. square by 4 ins. in height.

has had a piece broken out of it on the north side,¹ and doubtless this was done in order to place it against one of the pillars of the nave arcade. Several of the Cornish churches possess round late Norman fonts.

There are several late Norman fonts in Cornwall having cup-shaped bowls, ornamented with grotesque animals and foliage, supported on central pedestals and four slender pillars at the angles, with heads for capitals. As examples we illustrate the fonts at Bodmin and St. Austell (figs. 3 and 4).

The fine large font in the church of St. Petrock, Bodmin, was removed by the Rev. J. Wallis from the north to the south aisle,



Fig. 3.—Font in St. Petrock's Church, Bodmin, Cornwall.

and placed in the centre of the west end, near the south entrance. At the same time it was raised on two steps of granite and cleared of many coats of whitewash.

The central pillar² upon which the bowl rests is 1 foot in height, and the four slender shafts⁴ supporting the sides of the bowl have angels' heads with wings for capitals, while the bases are adorned with an ornament at the angles, which is of frequent

¹ 12 ins. by 8 ins., and 2½ ins. deep.

² Circumference = 2 ft. 11 ins.

³ Diameter of interior of bowl = 2 ft. 4½ ins.; depth of interior of bowl, 1 ft. 4 ins.; exterior depth of bowl, 2 ft. 1 in.; circumference at bottom of bowl, 4 ft. 4½ ins.

⁴ Height = 2 ft. 1 in.; circumference, 1 ft. 3 ins.

occurrence in this style of font. Entwined branches and leaves adorn the south and west faces of the bowl between the capitals of the supporting shafts, while coiled snakes, having eight heads, occupy the same position on the other two faces. These carvings are extremely bold, and project from the corners about $3\frac{1}{2}$ ins. The lower portion of this cup-shaped bowl is adorned with elaborate branches of foliage and four creatures doubtless intended for lions.¹

The font at St. Austell² is considerably smaller than the one at Bodmin, and the exterior depth of the bowl is only 14 ins., with an interior diameter of 1 ft. 11 ins. This bowl also stands on a central pillar,³ and like the Bodmin font, has four slender shafts⁴ at the



Fig. 4.—Font in St. Austell's Church, Cornwall.

angles, having human heads for capitals. This cup-shaped bowl is richly adorned with carving. On the east face is a branch somewhat like a palm, having six fronds on each side, while near this branch are four small pellets with diameters of 1 inch. They are, however, not arranged symmetrically. The south side has five grotesque creatures and *fleur-de-lys*. The upper creature⁵ has a

¹ These creatures are about 1 ft. 8 ins. in length, 8 ins. in height, and possess tails of 1 ft. in length.

² Diameter across the top of bowl, 2 ft. 7 ins.; depth of interior of bowl, 11 ins.

³ Height of pillar = 1 ft. 2½ ins.; height of base, 2 ins.; circumference of pillar, 3 ft. 3 ins.

⁴ Height of pillar = 1 ft. 8 ins.; height of base, 1½ ins.; height of capitals, 9 ins. The square plinth upon which the five pillars stand = 2 ft. 9½ ins., with a depth of 4 ins.

⁵ 1 ft. 6 ins. by 1 ft. 6 ins.

⁶ 1 ft. 9 ins. in length by 1 ft. 6 ins. in height.

crocodile-shaped head with V-formed teeth. This creature is represented with a long neck, wings and two legs. Beneath are two other creatures,¹ also possessing wings and two legs, while between them is an animal² like a monkey, with four legs. Beside the *fleur-de-lys*³ there are two small geometrical patterns, while at the bottom of the bowl is another crocodile-headed monster⁴ having four legs and a tail ending in a head. The two forelegs hold what appears to be a sword.⁵ The west face has four grotesque creatures, consisting of a crocodile-headed monster⁶ with curled tail and two legs, two creatures⁷ with heads and wings like those on the south side, and an animal like a monkey.⁸ Beneath these creatures are



Fig. 5.—Font in St. Breock's Church, Cornwall.

three birds like geese, and one small geometrical pattern.⁹ The south side is adorned with a crocodile-headed monster¹⁰ like those already described, and possessing a tail ending in a well-defined

¹ 9 ins. in length by 7 ins. in height.

² 9 ins. by 3½ ins.

³ *Fleur-de-lys* 9 ins. by 7 ins. ; geometrical pattern, 2½ ins. by 2½ ins.

⁴ 1 ft. 7 ins. in length by 8 ins. in height.

⁵ 8½ ins. long.

⁶ 1 ft. 7½ ins. in length by 6½ ins. in height.

⁷ 1 ft. 7½ ins. in length by 6 ins. in height.

⁸ 9 ins. by 5 ins.

⁹ 2 ins. by 2 ins.

¹⁰ 1 ft. 8 ins. in length by 7 ins. in height.

head, two lions¹ with cat-like faces and tails, 11 ins. in length, and three geometrical patterns.²

It is interesting to note that there are as many as thirty-one different carvings on this single font, composed of one branch, eleven *fleur-de-lys*, pellets and geometrical patterns, twelve grotesque creatures, three birds, and four human heads, being the capitals of the side shafts supporting the bowl.

A good example of a decorated font may be seen in the church of St. Breock, or St. Broeke,³ near Wadebridge. It is an octagonal



Fig. 6.—Font in St. Merryn's Church, Cornwall.

bowl resting on a circular shaft, and the same ornamentation is repeated on each of the eight panels.

At Padstow and St. Merryn are two fonts made from cabacluse stone. This famous building stone is found at the mouth of

¹ 11½ ins. in length by 9 ins. in height.

² 2 ins. by 2 ins.

³ Exterior depth of bowl = 1 ft. 4 ins.; interior depth of bowl, 10 ins.; diameter of interior of bowl, 1 ft. 9 ins. Each panel is 1 ft. square; height of pillar, 1 ft.; circumference of pillar, 1 ft.

Padstow Harbour. It is an exceedingly hard and durable stone, and in colour it is a beautifully-toned grey. It is difficult to know which font is the older. The one at St. Merryn is most likely the font from St. Constantine. Although it has been "weathered" for a considerable time, yet we feel inclined to agree with the Rev. S. Barber that the font now in the church of St. Merryn "is the original, or, at any rate, it is of greater antiquity."¹

These two fonts, however, cannot be dated earlier than the fourteenth century. The general design has survived from Norman times, but the decoration is of a much later period. Our illustration is of the one in the church of St. Petrock, Padstow. The bowl rests on a circular pillar, 1 foot in height and 2 ft. 7 ins. in circumference, while the four corners are supported by octagonal shafts with bases and capitals² adorned with angels holding open books. The circular bowl³ is adorned with twelve niches (11½ ins. by 4 ins.), having ornamented spandrels. These niches contain full-length figures of the Twelve Apostles holding their symbols and also books.⁴ The lower portion of the bowl is chamfered down to the centre pillar, and is adorned with plain, round mouldings and a four-leaf flower ornament repeated fourteen times in two rows of eight and six.

ALFRED C. FRYER.

¹ See "Round about Padstow," *Reliquary and Illustrated Archeologist*, vol. vi., p. 182. The font in St. Merryn's Church is illustrated on p. 188.

² Height of shaft = 1 ft. 6 ins.; height of base, 5 ins.; height of capital, 10½ ins.

³ Interior diameter of bowl = 1 ft. 9 ins.; diameter across the top, 2 ft. 4½ ins.; interior depth, 1 ft. 9 ins.; exterior depth, 1 ft., with a chamfer of 10 ins.; height of centre pillar, 1 ft.; circumference of centre pillar, 2 ft. 11 ins.

⁴ St. Paul is figured on the south face, and is represented with a sword 7 ins. in length. The symbol for St. Matthias is a battle-axe, and it is 7½ ins. in length. St. Peter's key is 3 ins., and the knife for St. Bartholomew is the same length. The pilgrim's staff for St. James the elder is the same length as St. Paul's sword, while the saw for St. Simon is 5 ins. in length, with a 3-inch handle.

The Queen Anne's Farthing.

OF all popular fallacies connected with antiquarian subjects, probably the most widespread and ineradicable is the idea of the great value and rarity of the Queen Anne's farthing. The origin of this myth is, I believe, unknown; but it must have come into being at least before the end of the eighteenth century. Writing in *Notes and Queries* (1851, 1st ser., vol. iii., pp. 83, 84), the numismatist, J. Y. Akerman, states: "It is said that many years ago a lady in the north of England lost one of the farthings of Queen Anne, which she much prized as the bequest of a deceased friend, and that having offered in the public journals a large reward for its recovery, it was ever afterwards supposed that any farthing of this monarch was of great value."¹ Whatever the origin of the error, it is endowed with extraordinary vitality. In a later volume of *Notes and Queries* (1854, 1st ser., vol. x., p. 430), Edw. Hawkins remarks: "I have seen at least a hundred letters from different individuals in each of which it is stated that the British Museum has two, and that the writer has the third; and in some instances asks if he is entitled to a reward of 1,000l. or 1,200l. . . . Mr. Miles . . . finding it in vain to argue and explain, always kept about half-a-dozen of these farthings in a drawer, which he exhibited to anyone who demanded a high price for a specimen he happened to possess, and offered to purchase for three shillings, or sell any or all in the drawer at five shillings each." The reason alleged for the rarity of the piece was that after three impressions had been struck a flaw was discovered in the die.

The error flourished most vigorously in the early years of the nineteenth century. The Department of Coins in the British Museum possesses a small series of newspaper cuttings which illustrate this fact in an amusing and sometimes pathetic way. I give a small selection.

¹ Cf. W. Till, "An Essay on the Roman Denarius . . . to which is appended . . . an Account of the Farthings of Queen Anne" (London, 1837), p. 134.

Kentish Gazette, Feb. 7, 1802.

"*Chatham*, Feb. 6.—A serjeant of the Guards now lying in the upper barracks, some time since received a farthing in change for some articles he bought at one of the shops in the barracks, which, upon examination, proved to be one of the *three only* which were coined in Queen Ann's reign. He was offered 50*l.* for it immediately, which he refused, and carried it to London, where he got 400*l.* and a discharge from his regiment. The remaining two farthings, it seems, have been found some time since."

This paragraph occurred in two or three other papers.

Morning Chronicle, Tuesday, Feb. 16, 1802.

"QUEEN ANN'S FARTHING.

"The amateurs of coins are informed that there is now to dispose of an original QUEEN ANN'S FARTHING in a high State of Preservation. To be seen to-morrow (Wednesday) at the Office of Mr. Blogg Nr. 55 Pall Mall, at two o'clock."

John Bull, Feb. 23, 1802.

"QUEEN ANN'S FARTHING.—The Queen Ann's Farthing advertised to be disposed of by Mr. BLOGG, of Pall Mall, was proved to be an original. There were only *two* coined in that Queen's reign, and not *three*, as has been erroneously stated. That which was sold by the Serjeant from Chatham, for 400*l.* was purchased by a Noble Viscount, curious in his selection of coins, &c. Seven hundred guineas was the price asked for the one advertised last week. Five hundred was offered for it and refused. The owner is Mr. JOHNSON LEE, of Lynn in Norfolk. The offer was made by the son of a Baronet, who wants to complete his collection."

Morning Post, Feb. 24, 1802.

"QUEEN ANNE'S FARTHING.—To be DISPOSED OF, one of the first Impressions, in fine preservation, dated 1713, for the sum of Five Hundred Pounds. To be seen at Mr. Gilbert's, Jeweller, late Jefferies, corner of Cockspur-street."

Morning Post, Mar. 2, 1802.

"QUEEN ANNE'S FARTHINGS.—One of these COINS is to be DISPOSED OF. It is in fine preservation; the bust a strong likeness; the date 1713. It has been in the family of the present Proprietor upwards of eighty years. Inquire of Mr. P. Brett, No. 201, Strand."

Times, Mar. 2, 1802.

"QUEEN ANN'S FARTHING.—To be DISPOSED OF, one in high preservation, bequeathed by will to the present possessor, in whose family it has been for these last 40 years. Address to G.K. Baptist Head Coffee-house, Aldermanbury."

Morning Post, Mar. 8, 1802.

"The serjeant who sold the QUEEN ANNE'S *farthing* for 400*l.* has lately suffered a drawback upon his good fortune. The tax-gatherer has called upon him to pay 40*l.* for his *income tax*."

Morning Post, Mar. 8, 1802.

"A *Birmingham* gentleman has proposed to pay off the national debt, in consideration of an exclusive patent from the Crown to make *Queen Anne's farthings*."

Morning Herald, Mar. 13, 1802.

"The QUEEN ANNE'S *Farthing*, sold by auction by PHILLIPS, in Bond Street, was knocked down at the enormous sum of seven hundred and fifty guineas."

With regard to this sale, and the story of the Chatham sergeant, I may refer to the letter of "E.S.S." in the *Gentleman's Magazine*, vol. 73 (1803), p. 420, where we find: "The story of one, sold by a soldier at Chatham, totally devoid of foundation, and a false account of a fictitious sale in Bond-street, have greatly aided the other ridiculous reports."

Times, Mar. 16, 1802.

"QUEEN ANNE'S FARTHING to be DISPOSED OF, in fine preservation, it having been in the present Proprietors Family ever since the Death of the Queen. Enquire (or by letter, post-paid) of Mr. Ayres, Goldsmith, No. 160, Fenchurch-street."

Morning Post, Mar. 18, 1802.

"The *Birmingham* coiners have lately been very actively employed in making *Queen Ann's farthings*, and, in consequence, we meet them almost in every street."

Lincolnshire, Rutland and Stamford Mercury, Ap. 2, 1802.

"Great news from the *Farthing-mongers*!—A man clearing an old heap of ashes in the Tower, found a piece of steel half consumed by rust, which is conjectured to be the broken die from which Queen Ann's farthings were coined."

Times, Ap. 5, 1802.

"Some Medallists assert that there never was more than one Queen Anne's Farthing coined, which was gilt, and presented to her MAJESTY; and we believe none of the scientific collectors admit of more than three having been struck: the die was then destroyed. It was lately reported that a soldier at Chatham Barracks had received one in common change; that he had been immediately offered 100*l.* for it, and had at last sold it for 400*l.* The report, we understand not to be a fact in any part of it, but it has had the procreating quality of multiplying the one, or the three farthings

very surprisingly! for not less than eleven different ones have already been advertised for sale from various parts of the kingdom, as well as the metropolis, at the *moderate* and *disinterested* price of from *one to four* hundred pounds! One clever fellow outsoars the rest; for having heard, we suppose, somewhat of the gilt farthing, he advertises *his* to be a gilt one, and offers it at *only* 500*l.*, which is *modestly* asking *but* 100*l.* beyond any other person, for the *high* expence of gilding!"

Morning Post, May 24, 1802.

"QUEEN ANNE'S FARTHING, 1707, to be DISPOSED OF, in good preservation.—Respectable reference of the mode of discovery of the above may be had, by applying to Mr. Hodgson, stationer, Wimpole-street, the corner of Mary-la-bonne-street."

Morning Post, Nov. 4, 1802.

"TO THE CURIOUS.—To be DISPOSED OF, in a principal Town in the County of Essex, a QUEEN ANN FARTHING, appears to be just out of the earth, and supposed by many curious persons to be real, which the advertiser has not the least doubt of. Application to Mr. G. Ellis, No. 5, Still-yard, Great Tower-hill, will be forwarded to the Advertiser; and the Particulars of the Die may be seen at the aforesaid Mr. G. Ellis's. This will be advertised no more."

Observer, Mar. 15, 1812.

"A farthing, dated 1771, and bearing the image and insignia of Queen Anne has been found by a gardener in the park of Mr. Hardwick, and purchased by Mr. Darker, of Nottingham. It is supposed that this is the identical farthing so long sought for by the antiquaries, being found near one of Queen Anne's favourite retreats: the figures are plain, the reading legible, and has the appearance of having lain in the earth about a century."

The *Numismatic Journal* (vol. i., 1837, pp. 267 foll.) contains a communication from Sir Henry Ellis to the Numismatic Society, enclosing a report of the prosecution of one George Hone at the Dublin Quarter Sessions on Feb. 8, 1814, for borrowing and detaining from John Millar a Queen Anne's farthing, supposed to be the missing third specimen. Hone was sentenced to be imprisoned in the gaol of Newgate for twelve calendar months, after which he was to find two sureties in £20 each, and himself in £40; and, unless he gave up the farthing, not a day of that time would be remitted him. As Sir Henry Ellis remarks, Counsel, Judge, and Jury all followed each other "like sheep leaping a dry ditch." The Counsel of the Crown, in the course of his speech, said: "Gentlemen, you have probably

all heard, that in the reign of Queen Anne, there were but three farthings coined: it was at a short period before the death of that sovereign this coinage took place; and, Gentlemen, it is a matter of historical record, that in the coining of the third farthing, the die broke. From this circumstance an adventitious value was added to these three pieces; so much so, that one of them is preserved in the King's Museum, as a great curiosity, a second is also in the British Museum; but the third is missing. . . . Some years ago a public advertisement was sent, offering a reward of five hundred pounds for the third farthing." One of the witnesses stated that "he had read in a Bath paper of three hundred pounds reward for the lost farthing."

In *Notes and Queries* for 1857 (2nd ser., vol. iii., p. 85), "L.B.M." quotes from the *Morning Herald* of August 25, 1823, the report of a case in the Insolvent Court, Dublin, which reproduces many of the features of the Hone-Millar case. The farthing was left to Mary Molony in 1817 by her mother, having been in the family for some generations, and the bankrupt was opposed for defrauding Mary Molony of it. Various sums from £100 to £800 were stated in the course of the evidence to have been offered for this precious coin. The writer "L.B.M." also knew personally of a man who had travelled six hundred miles, partly on foot, to sell his farthing in London.

I give one more press cutting, perhaps the most tragic of all. It is dated August 21, 1825, but from what newspaper it comes I am unable to say.

"UNION HALL.

"A QUEEN ANN'S FARTHING.—A poor Irishwoman and her daughter presented themselves before the Magistrate for the purpose of having passes granted them for their return to their own country. The old woman said she had only come to London last Tuesday, and when asked what could induce her to return so soon, she said: "Pon my word, Sir, it was a Queen Ann's farthing that brought me and my daughter all the ways from Navan, fifty miles beyond Dublin, to this place—this bit of brass it was, your honour, that brought us all the journey.' Here the poor woman drew out of her bosom a piece of paper, in which was carefully wrapped up a farthing coin of 1770. The Magistrate having examined it, desired her to explain what the farthing had to do in bringing her to London. She then stated that about a month ago her father died in Navan, and being a great *conyseer* in *antikities*, he left a great many *curositites*. When he was dying he put the farthing in question

into her hand, said it was of more value than the little bit of land, the cabin and the pigs, and desired her to sell it in London, as it was a Queen Ann's farthing. She came to London without the knowledge of her husband, as she wished to surprise him with a sight of the gold on her return; and to pay the expenses of her journey she sold the bed from under her. When she came to London, she was referred to the Museum, and there, said the poor woman, 'I showed my Queen Anne's farthing; the gentlemen then said they could not give the money for it. "Well, gentlemen," said I, "you shall have it for 100l. less than it is worth; you shall have it for 900l." I had scarcely spoke the word, Sir, when they all burst out laughing, and I then discovered that my poor father and myself were both mistaken as to its value, for they would have nothing to do with it; and when I made some further inquiries about it, I soon found the wild goose chase I had come upon, after spending all I had in the world.' All she wanted now was to get back to her husband to relate the disappointment. The simplicity with which the poor creature told her story excited great commiseration (*sic*) in her behalf, and several persons, who were present, presented her with trifles of money to assist her on the road, the Magistrate directing passes to be filled up for their route back to Dublin."

When we come to the actual specimens of the coin which has given rise to so many exhibitions of credulous folly, we find that there exist six varieties (none of them unique). The best description of them is to be found in H. Montagu's *Copper, Tin and Bronze Coinage, and Patterns for Coins of England* (2nd ed., 1893), pp. 81 foll.

1. *Obv.*—ANNA·DEI·GRATIA· around. Bust of Anne to left, draped; head bound with string of pearls. Broad rim.

Rev.—BRITA NNI A·1713· around. The Queen as Britannia seated to left, holding in her raised right hand an olive branch, in her left a sceptre, her right leg bare; her left elbow resting on a garnished shield bearing St. George's and St. Andrew's crosses combined. Broad rim. (Fig. 1.)

Montagu No. 11. Occurs in the following metals: Gold, silver, and bronze or copper.

2. *Obv.*—Similar to No. 1.

Rev.—BRITAN NIA· around; in exergue 1713. The Queen as Britannia seated to left, with same attributes and in same attitude as on No. 1, in an arched porch. Broad rim. (Fig. 2.)

Montagu No. 12. Metals: Gold, silver, and bronze or copper.

The Queen Anne's Farthing.

3. *Obv.*—ANNA AVGVSTA around. Bust of Anne as on No. 1. Broad rim.

Rev.—PAX · MISSA · PER · ORBEM around; in exergue, 1713. The Queen as Peace standing, her head facing, in chariot drawn to right by two prancing horses; in her outstretched right hand she holds an olive branch, in her left sceptre and reins. (Fig. 3.)

Montagu No. 13. Metals: Gold, silver, tin, and bronze or copper.

4. *Obv.*—ANNA · DEI · GRATIA · in incuse letters, around. Bust of Anne to left, draped, the hair bound with a fillet; below, a scroll ornament. Broad rim.



Fig. 1.



Fig. 2.



Fig. 3.



Fig. 4.



Fig. 5.



Fig. 6.



Queen Anne's Farthings.

Rev.—BELLO · ET · PACE around in incuse letters; in exergue, 1713; Britannia standing, facing, holding in outstretched right hand an olive branch, her raised right resting on sceptre. (Fig. 4.)

Montagu No. 16. Metal: Copper.

5.—*Obv.*—Similar to No. 1.

Rev.—BRITAN NIA · around; in exergue, 1714. Britannia seated to left, holding in her right hand (outstretched, but not raised) a branch, and in her raised left a sceptre; her legs are completely draped; at her side, a shield, garnished, with the crosses of St. George and St. Andrew combined. (Fig. 5.)

Montagu No. 15. Metals: Silver, bronze, and copper.

6. *Obv.*—ANNA REGINA. Bust as on No. 1.

Rev.—Similar to No. 5.

(Fig. 6.)

Montagu No. 14. Metal: Copper.

Of these six main varieties, of which there are several sub-varieties, differing in minute points, such as the border and the style of the lettering, it is probable that only No. 5, which is the commonest of all, was intended for circulation; possibly, however, the same may be true of No. 6. Montagu states of No. 5 that "it was probably in circulation for a short time before the death of the Queen," and that when that event occurred the specimens were preserved by their possessors as memorials. Of the other varieties, No. 4 has been shown by Montagu (*Numismatic Chronicle*, 1887, pp. 139-155) to be in all probability no farthing, but a medalet or jetton issued unofficially in connection with the Peace of Utrecht. The type of No. 3 was also inspired by the same event, but the style of work and other considerations show that it must rank with Nos. 1 and 2 as a pattern of the farthing.

It will be observed that all the pieces described were struck in 1713 or 1714. The question, therefore, arises, what are we to make of the pieces dated 1707, 1770, and 1771 (described in some of the press cuttings quoted above)? The answer is that they must have been specimens of the brass card counters, somewhat resembling the sixpences of Anne, which are still constantly brought to the British Museum as Queen Anne's farthings. They are usually of very rude workmanship, and are mostly of the following type:—



Fig. 7.—Queen Anne's Farthing.

Obv.—ANNA DEI GRATIA. Bust of the Queen to left.
(England, Scotland, France, Ireland) crowned, arranged in the form of a cross; in the centre, the Star of the Garter. (Fig. 7.)

The varieties include specimens with roses in the angles between the shields; with MA. for MAG., RIG. for REG.; and the dates 1701, 1711, and 1712 are common. They vary in size from 1 inch to $\frac{3}{4}$ inch in diameter.

The dates 1770 and 1771 at first seem puzzling; but the difficulty is solved by a specimen belonging to Mr. George Duncan of

Dublin, which bears clearly enough the date 1771 (fig. 8). These counters, it would thus appear, continued to be made long after the death of Queen Anne, and some of the makers were honest enough to put the right date on their work. A counter which ran them hard in popularity was the imitation in brass of the George III. guinea.



Fig. 8.—Queen Anne's Farthing.

It will naturally be asked, if these coins are not worth anything from £300 to £1,000, what their real value is. The answer can best be given by a reference to Mr. G. F. Crowther's *Guide to English Pattern Coins* (1887), where very full details are provided. They may be supplemented by the Catalogue of the Montagu Collection (Sotheby, Wilkinson, and Hodge; fourth portion, 1897, lots 148 to 169). In that sale comparatively high prices were the rule. Thus there were paid:—

For a specimen in gold of No. 1, £15;
 " silver " No. 3, £8 2s. 6d.;
 " copper, No. 2, £12 10s.

It goes without saying that these were very fine specimens.

The highest price ever paid for one of this group of coins seems to be £19 17s. 6d. (Shorthouse Sale, 1886) for a specimen of No. 4.

In addition to the genuine Queen Anne's Farthings, there exist a number of close imitations, which usually present themselves in a somewhat worn condition. Some of these have once been the handles of tobacco-stoppers, the place where they were once attached to the stem of the stopper being still visible.

It is vain to hope that a fallacy which has resisted so many exposures will ever be completely dislodged from the heads of the British public. It is, therefore, for no missionary purpose that I have collected the information given in this paper. What interest it may have lies rather in its bearing on the history of popular credulity, and the dissemination of error by newspapers.

G. F. HILL.

Sculptured Norman Tympana in Cornwall.

SINCE the publication in these pages¹ of the two previous articles on this subject, the writer has been able to visit the remaining four tympana in the county, including that at Rame previously unnoticed, and is thus enabled to complete and classify the whole of the series of examples at present known to exist in Cornwall.

The Cornish tympana seem naturally to divide themselves into two classes, viz., (a) those with figure sculpture upon them, as follows:—

<i>Locality.</i>	<i>Subject.</i>
Egloskerry, No. 1	Agnus Dei.
Egloskerry, No. 2	Dragon.
Perran Arworthal	Agnus Dei.
St. Michael Carhayes	Agnus Dei.
St. Thomas the Apostle	Agnus Dei and two circles.
Tremaine	Dragon (now destroyed).
Treneglos	Two beasts under a tree.

and (b) those with sculpture other than figures, as follows:—

<i>Locality.</i>	<i>Sculpture.</i>
Cury	Five interlaced rings, etc.
Mylor, No. 1	A cross in a circle.
Mylor, No. 2	A cross.
Rame	Three circles, two containing crosses, the third a star.

Those in class (a) having already been fully dealt with in the articles just referred to, it remains now only to describe those in class (b).

CURY.

Cury, in the deanery of Kerrier, is situated 12 miles south-west of Falmouth and 5 miles south-east of Helston Railway Station.

The doorway² (fig. 1), of which this tympanum³ forms a part, is on the south side of the church, and is in a very good state of

¹ *Illustrated Archaeologist*, vol. ii. (1894), p. 9. *Reliquary and Illustrated Archaeologist*, vol. iv. (1898), p. 91.

² See J. T. Blight's *Churches of West Cornwall*, 2nd edition (1885), p. 46.

³ See S. Lyson's *Magna Britannia* (1814), plate opposite p. ccxxvii.

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preservation, the material of, which it is built being a greenish coloured stone, similar to "polyphant" and other volcanic stones in the county. Apparently this particular kind of stone was not procurable in large blocks, for although the tympanum is only 3 ft. 11 ins. wide, and 1 ft. 10½ ins. high, it is built up of no less than four stones, the peculiar jointing of which is shown on the illustration.

Five interlaced rings form the chief feature of the design, with a detached branch springing from the moulding below and passing over and under the ring at either end, one being terminated by a rosette, the other by a drooping leaf, and in both of the lower angles is a rosette. The whole is enclosed by a border of bold chevron work, having, except in one case, a boss on the inner angles. Adjoining the outer edge of the beads forming the chevrons is a

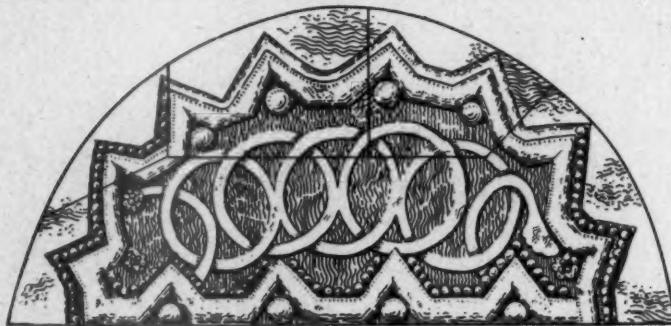


Fig. 1.—Sculptured Norman Tympanum at Cury. Scale $\frac{1}{16}$ linear.
(From a drawing by A. G. Langdon.)

hollow moulding containing little projecting pellets placed close together; these are carried all along the horizontal or lower portion of the border, but only about one-third upwards on either side of the carved part, the simple hollow moulding continuing without them, as if the mason had tired of his work; but as far as they go they form a fine adjunct, enriching the whole design. The ornate character of the work may be attributed to the soft and tractable nature of the stone allowing of such delicate work, which would be extremely difficult, and in those days well nigh impossible to execute in granite. J. H. Parker¹ gives a drawing of a fragment with a similarly enriched moulding from Westminster Abbey. The design itself appears to be unique, as the writer, after careful investigation, is unable to find anything at all like it in other examples in Great Britain.

¹ *A B C of Gothic Architecture*, 3rd edition (1882), p. 69.

MYLOR, No. 1.

Mylor, in the deanery of Carnmarth, is situated near Falmouth and is two miles east of Penryn Railway Station. There are two granite Norman doorways with tympana at Mylor church.¹ The one now under consideration (fig. 2) will be found on the north side of the building. It is the largest in Cornwall, measuring 4 ft. 9½ ins. wide, and 2 ft. 4½ ins. high, while the sculpture upon it is of the simplest description. Along the springing line is a very bold chevron moulding, as shewn in section on the drawing, which is carried down the jambs of the doorway. Above this moulding is a circle containing a cross in low relief, with widely-expanded limbs, and

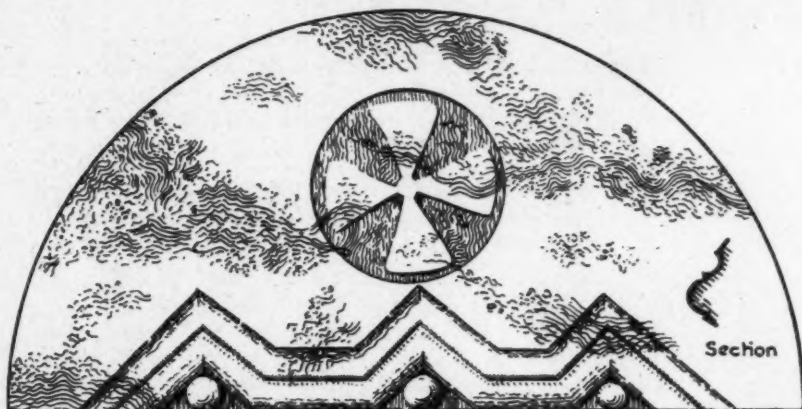


Fig. 2.—Sculptured Norman Tympanum at Mylor, No. 1. Scale $\frac{1}{12}$ linear.
(From a drawing by A. G. Langdon.)

having a marked inclination to the right. The little quadrants of a circle filling in the angles at the intersection of the limbs is a feature which occurs on both the Mylor tympana, and are also found on four of the Cornish crosses,² viz., at St. Agnes, St. Kew, Polrode Mill, and Lesnewth.

MYLOR, No. 2.

The second tympanum (fig. 3) at this church is over the western doorway, but is a foot less in width than its companion, measuring 3 ft. 9½ ins. wide by 1 ft. 10½ ins. high. At the springing line is a bold bead and quirk 3½ ins. wide, which is carried down the sides

¹ Both of these doorways are illustrated in the *Journal Royal Inst., Cornwall*, vol. iii., p. 172, and vol. xiv., p. 394.

² *Old Cornish Crosses*, A. G. Langdon, pp. 77, 78, 79, and 165 respectively.

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as a jamb moulding. Above is a curious and somewhat ornate cross, an idea of which will be better gained by an inspection of the illustration rather than by any attempt at a description.



Fig. 3.—Sculptured Norman Tympanum at Mylor, No. 2. Scale $\frac{1}{4}$ linear.
(From a drawing by A. G. Langdon.)

RAME.

Rame, in the deanery of East, is situated five miles south-west of Plymouth. This tympanum (fig. 4) is of a similar material to that at Cury, and is 2 ft. 9½ ins. wide by 1 ft. 4½ ins. high. It will be found in the church built into the western wall of the south aisle, and beneath it is printed on the wall: "The tympanum of a Norman doorway found in this aisle 1884." This probably accounts for its somewhat mutilated condition.



Fig. 4.—Sculptured Norman Tympanum at Rame. Scale $\frac{1}{4}$ linear.
(From a drawing by A. G. Langdon.)

In this example the ornament consists of three circles containing sculpture, that in the centre being considerably larger than the other two. In each case the figures contained in them are in low relief, with shallow backgrounds, their faces being flush with the surface of the stone beyond them; indeed, this method of execution is common in most of the Cornish tympana.

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The central circle contains a cross with widely-expanded and concave limbs, the outer ends being indicated by a narrow V-shaped incision, which forms part of the circumference of the circle enclosing it. The inner ends of the limbs are extremely narrow and stop on a square in the centre, and between each of the limbs is a raised portion with convex sides.

Of the two remaining circles, that on the right contains a cross similar to that in the centre. The left-hand circle is the same size as the last, but, unfortunately, a considerable portion of its ornament has been broken off. From what remains, however, it would appear to have contained a six-pointed star, the assumed missing portions of which are shown by dotted lines. This star or rosette is a common design in Norman work. It occurs, for instance, on all four sides of a particular type of Cornish font, of which there are six examples, viz., Altarnon, Callington, Jacobstow, Lanest,¹ St. Thomas the Apostle,² and Warbstow.³ All of them, with the exception of a few variations in size and detail, are practically the same design.

It would have been interesting to have compared the whole of the sculpture on the Cornish Norman tympana with similar examples in other counties, but this would open such a wide field of investigation that for the present we must be content to deal very briefly with this portion of our subject.

Some information regarding the Agnus Dei was given on pp. 13 and 14 of the first article on these tympana, as well as on the design at Treneglos on p. 15. A very good idea of the subjects upon them generally and their meanings will be found in Allen's *Early Christian Symbolism*.

It will be noticed that the general outline of the tympana is approximately semi-circular, although the example at St. Michael Carhayes more nearly approaches the shape of an ellipse, while those at Cury and Perran Arworthal are not symmetrical, and lastly those at Egloskerry No. 2 and Tremaine are both pointed, showing them to be Transitional.

In conclusion, it may be remarked that the accompanying drawings have been prepared from rubbings photographed to a scale corresponding with those already illustrated.

ARTHUR G. LANGDON, F.S.A.

¹ *Archæologia Cambrensis*, 5th series, vol. xiii (1896), p. 347.

² *Ibid.*, 159.

³ *Ibid.*, 160.

Notes on Archæology and Kindred Subjects.

A FOLDING CANDLESTICK.

A FEW weeks after reading Mr. F. R. Coles' very interesting article on "Lights of other Days," in *The Reliquary* for July, 1901, I discovered in a wagon-maker's shop in this village, the very primitive appliance shown in the accompanying illustration. It resembles the folding peermans figured by Mr. Coles. This specimen, however, was intended to hold a candle, which was inserted in the hole at B. The end marked A was not brought to a point; it was only slightly rounded, and was thrust into a hole in the wall near the workman's bench. The entire length when stretched out is $5\frac{1}{2}$ ft., thus enabling the workman to extend it nearly across the full length of his work bench, and when not required it could be folded into small compass, so as to be out of the way. The end piece A is $8\frac{1}{2}$ ins. in length, 1 in. by 1 in. in the thickest part, and $\frac{3}{4}$ in. by $\frac{3}{4}$ in. at the end. The short pieces are



Fig. 1.—Wooden Folding Candlestick used in Canada.

6 ins. in length, 1 in. wide, and $\frac{1}{4}$ in. thick. The length of the piece which held the candle is 8 ins., and it is of the same thickness as the rest of the pieces, except near the hole provided for the reception of the candle, where it was a little more. All the pieces are made of ash wood, and are fastened together with iron rivets; the washers are made of the flattened heads of old horse-shoe nails. This appliance was made in Canada over fifty years ago. I am informed that they were in general use in wagon-makers' and shoemakers' shops then.

The man who made the above also has another, but this is much smaller, being only about a foot or more in length. He had it fastened to a machine with which he used to pare apples many years ago.

W. J. WINTERBERG.

Washington, Ontario, Can.

TWO NORMAN FONTS IN NORFOLK.

THERE is, perhaps, as fine a series of Norman fonts in Norfolk as in any other county in England, and the examples at Toftrees and Shernborne, here illustrated, are amongst the most perfect and beautiful of the whole.



Fig. 1.—Norman Font at Toftrees, Norfolk. View showing south and west sides.
(From a photograph by E. M. Beloe, Esq., Jun.)

Toftrees is situated two miles south of Fakenham and Sculthorpe, and seven miles south-east of Hunstanton. The general design of the fonts at both of these places is the same. The bowl is round inside and square outside,¹ with a short fat column at each of the four corners. The bowl

¹ To be strictly accurate the bowl of the font at Shernborne is not quite square, but each face bulges out in the middle.

of the font at Toftrees is supported by five small columns (one in the centre and one at each angle); whilst the font at Sculthorpe has only four (the central column being omitted).

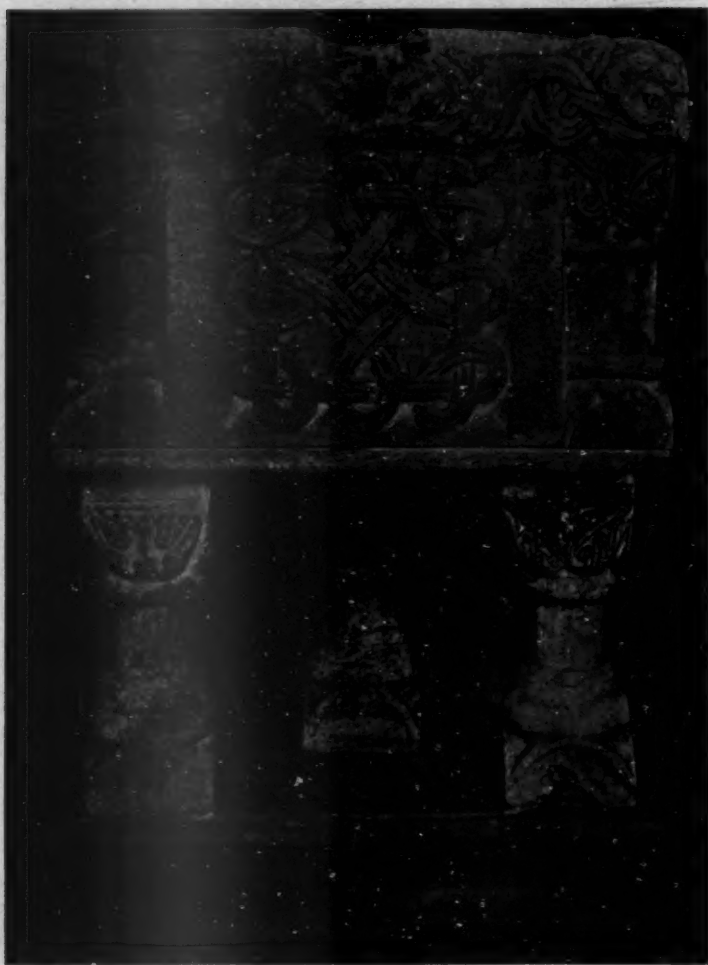


Fig. 2.—Norman Font at Toftrees, Norfolk. View showing details of north side.
(From a photograph by E. M. Bees, Esq., Jun.)

The decorative motives employed by the designer of both of the fonts are the same and include grotesque semi-animal semi-human heads, interlaced work and foliage. The grotesque heads are placed at each of the

four upper corners of the bowl on the font at Toftrees, but in the case of the other font they are placed in the middle of each face of the bowl at the bottom.



Fig. 3.—Norman Font at Toftrees, Norfolk. View shewing details of west side.
(From a photograph by E. M. Beloe, Esq., Jun.)

The interlaced work consists of combinations of looped and knotted rings (placed in the middle of two of the faces of the bowl at both Toftrees and Shernborne); and of borders of plaitwork and the twist-and-ring pattern (along the upper and lower edges of the bowl at Shernborne).

Foliage of the usual Norman type is used on the capitals of the columns, as a border along the top of the bowl at Toftrees, and to fill up the spaces forming the background of the interlaced work.



Fig. 4.—Norman Font at Sherborne, Norfolk. View showing south and east sides.
(From a photograph by E. M. Beloe, Esq., Jun.)

The most remarkable peculiarity which these two fonts exhibit as regards their architectural design is the method of supporting the square bowl on several small pillars of equal size. The more usual plan is to have a large pillar in the centre with four smaller pillars clustered round

it (as in the case of the Norman font at Hunstanton, also in Norfolk). The small columns at each corner of the bowl are also of rare occurrence, at all events in other parts of England.

The sculpture on the fonts at Toftrees and Shernborne is extremely rich, and the symmetrical devices composed of interlaced rings are introduced with very good decorative effect. The device on the north side of the font at Toftrees is composed of two square rings, one having four Stafford knots at the corners, and the other four plain loops. The same device occurs on the north side of the font at Shernborne, not shown in the illustrations. It is difficult to say whether these devices composed of interlaced rings were intended to be merely decorative or



Fig. 5.—Norman Font at Shernborne, Norfolk. View showing south side of Bowl.
(From a photograph by E. M. Beloe, Esq., jun.)

whether they had some symbolical meaning. At all events they are to be found elsewhere in Norman sculpture, on the walrus ivory chessmen from the Island of Lewis (now in the British Museum), on Staffordshire Clog Almanacs on mediæval floor-tiles, and survived in use as notarial signs in the seventeenth century.

There are, at least, three Norman fonts in Norfolk with figure sculpture, namely at Burnham Deepdale, Fincham, and Sculthorpe, but they are neither so perfect nor so elaborately sculptured as the two specimens which have been described.

We are greatly indebted to Mr. E. M. Beloe, jun., for kindly allowing us to reproduce his beautiful photographs.

A NOTE ON SCRATCHBACKS.

THE scratchback, that curious little implement whose rather inelegant name plainly indicates its use, is said to have been introduced into

England in the reign of Elizabeth, but it is not referred to in any important book on costume, and its claim to such a respectable antiquity does not appear to be supported by more than vague evidence. It is certain, however, that in the middle of the eighteenth century—that age of huge “heads” and scanty ablutions—the scratchback was considered an all but indispensable item in the equipment of a modish woman. Sometimes it was a costly trifle of chased silver and tortoiseshell, and even set with jewels, but few of these more elaborate specimens have survived, those that have been handed down to posterity being, for the most part, plain and practical articles made for use rather than ornament. Some of these are in the shape of claws or rakes, but the majority represent a tiny hand, carved with more or less skill out of bone or ivory, and fixed to a whalebone, horn, or bone handle, which is usually finished at the end with a knob or ring, by which to hang the scratchback to the girdle. Occasionally, however, this end is found to be pointed, to enable it (we may surmise) to be easily thrust into the recesses of those padded and pomaded towers of hair, which were apt to become, as a contemporary magazine described it, “a little *hasardé*” if

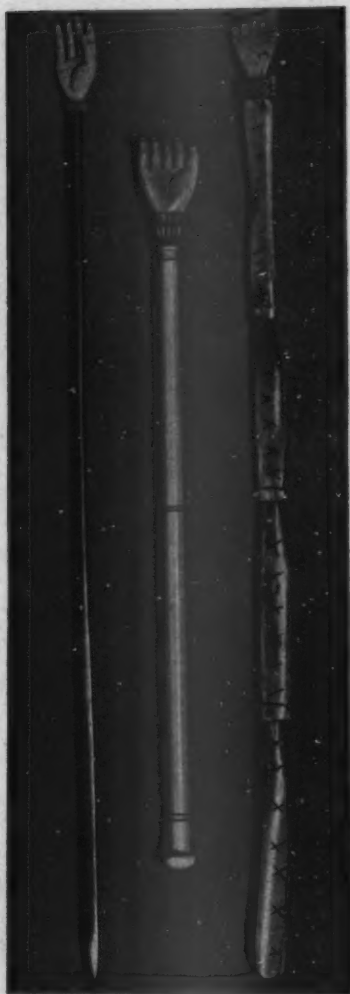


Fig. 1—Scratchbacks.

beyond nine or ten weeks “undelivered.” The left-hand scratchback of the three shown in fig. 1 has a pointed whalebone handle measuring

1 ft. $3\frac{1}{2}$ ins. in length. The slender hand is of ivory, very nicely carved. The middle scratchback of the trio is remarkable for the delicately carved cuff or ruffle encircling the wrist of the little hand; the handle, which is only 11 ins. long, is of well-polished bone, but the knob, like the hand, is of ivory. The specimen on the right of fig. 1 is probably either Chinese or Japanese, and may be modern, as the scratchback is still used by some nations whose manners and customs are more primitive than ours. It is curiously made of pieces of bone, joined neatly together, and decorated with rudely-cut crosses. The length of the handle is 1 ft. $3\frac{1}{2}$ ins.

Of the four scratchbacks illustrated in fig. 2, that on the extreme left is English, and has an ivory hand and a whalebone stem 1 ft. $5\frac{1}{2}$ ins. long. The one next in order is Chinese, and is made entirely of bamboo. The nationality of the third is uncertain; it is of horn, made in two sections, the joint,



Fig. 2.—Details of hands of Scratchbacks.

which is in the middle of the handle, being concealed by a brass ring. The scratcher itself bears no resemblance to a hand, but is a simple five-toothed rake, the implement measuring nearly 1 ft. 6 ins. The last of the four is English. The hand and cuff are of bone, as is the pierced knob at the end, but the handle (1 ft. $2\frac{3}{4}$ ins. long) appears to be a tendon of some animal. It is as flexible as whalebone, translucent, and grayish-yellow in colour.

R. E. HEAD.

EARLY INSCRIBED STONE FROM KIRK MAUGHOLD, ISLE OF MAN.

IN the autumn of 1900 extensive alterations were being made to the building of the old Parish Church at Maughold, about three miles east of the town of Ramsey, Isle of Man. I thought it very likely that we

should find some early Christian monuments in or around the church, and had a sharp look-out kept for any stones showing the least appearance of carving. I was rewarded beyond all expectation by the bringing to light of no fewer than twelve pieces. Of these, two lintel stones, one over the door and one over the east window, had been seen before as



Fig. 1.—Inscribed Cross-Slab at Kirk Maughold, Isle of Man.
(From a photograph by Mr. T. H. Midwood, Ramsey.)

to one face, but not fully described. Another was the missing shaft of an early cross of which I already had the head.

The most interesting of all was the little slab here figured. It was the first to be found, and I had the pleasure of discovering it myself, the stone, covered with sticky mud, having been thrown to one side with rubbish excavated from the east end of the north wall, where it had lain about four feet below the surface. It measures 2 ft. 3 ins. by 9 ins.,

and $2\frac{1}{2}$ ins. thick, and is almost perfect, only a little piece of the upper right-hand corner having been broken off. One face is carved, showing a hexagonal device¹ within a circle, around which is an inscription in Roman capitals with some minuscules. Below are two crosslets, the special interest of which lies in the fact that they show the rudimentary Rho, as we find on the Kirkmadrine stones and a few other early pieces. An inscription runs down either side of these crosslets, perfect but for one word, which Professor Rhys has suggested to me might have been *Feci*. Commencing with that on the left we read: "(FEC)I IN XPI HOMINE CRVCIS XPI IMAGEHEM" ("I have made in Christ's name an image of the Cross of Christ"). Except in the word "IN," the H sign is used to represent N. The o and the c are square; the g is rather blurred, but can be made out with the help of a magnifying glass, and is of unusual form; the r throughout is the small letter A, with the notable exception of the two contracted forms for *Christi*, in which we plainly see the initial Chi, Rho. Over one of these the mark of contraction is very distinct.

The inscription around the circle is of peculiar interest, as it appears to give us the name of an unknown Bishop. Most unfortunately, a small portion is broken and flaked away. The artist appears to have marked round in the usual way from right to left, *i.e.*, from his left to right as he faced the stone, and then to have turned the stone round and begun again from the top. Commencing with the H, which doubtless still represents N, we read "HEITAPLI EPPC DE INSVLF," the last curious form perhaps representing *Æ*. This is followed by a character which looks like the monogram for ET. Then turning the stone and beginning at the top we have the Chi, similar to the two in the lower inscription. Here a few letters are missing, followed by "bpat." Between this x and the H there is room for three or four characters, and it is difficult to say which way they were to be read.

I should be grateful for any assistance as to the correct reading of this inscription, and especially for any light which can be thrown upon the name of the Bishop who appears to be here commemorated.

Ramsey, Isle of Man,

P. M. C. KERMODE.

December 18th, 1901.

A ROMANO-BRITISH LAMP FOUND AT ROUGHAM, SUFFOLK. THE iron lamp here illustrated was found more than half a century ago at Rougham, Suffolk, and is now carefully preserved in the Museum at Bury St. Edmunds. Its peculiar interest lies in the position in which it was when first discovered, showing the use of the rod with the spike and hook for hanging up the lamp by sticking the spike into the joint of the brickwork of the wall. The lamp seen in the illustration is the original one, but the brickwork is a reproduction. The wooden bar projecting from the wall is a modern expedient to keep the lamp in place, and the string with which it is held together is, of course, also modern.

¹ A similar device occurs on a stone in St. Kieran's Cave, Kintyre, and on a slab at Clad Bhile, Argyllshire (illustrated in Capt. White's *Archæological Sketches in Kintyre and Knapdale*).—ED.

The circumstances under which the lamp was discovered are as follows: There were formerly in the Parish of Rougham, four miles south-east of Bury St. Edmunds, four tumuli, situated in a row running from north-east to south-west. The largest and most northerly of the group was called Eastlow Hill, and the other three tumuli were considerably smaller. In July, 1843, as some labourers were removing the earth which composed the most northerly of the three smaller barrows (*i.e.*, the one next to Eastlow Hill) for agricultural purposes, they accidentally broke into a brick chamber about 2 ft. square. It was built of Roman tiles and



Fig. 1.—Romano-British Iron Lamp from Rougham, now in the Museum at Bury St. Edmunds.

(From a photograph by W. S. Spanton.)

hollow flue-bricks and was roofed over with flat tiles. Within it were found an iron lamp and a square urn of green glass containing burnt bones.

This accidental discovery led to the systematic exploration of the remaining tumuli. On the 15th of September, 1843, the middle one of the three smaller barrows was opened by driving a trench 4 ft. wide across it. Beneath the centre of the mound, which measured 54 ft. in diameter and

¹ See account given by C. Babington and the Rev. Prof. J. S. Henslow in the *Proceedings of the Bury and West Suffolk Archaeological Institute*, vol. iv. (1872), p. 257.

6 ft. high, a chamber was exposed. It was 2 ft. 2 ins. long by 2 ft. 1 in. wide by 2 ft. 3 ins. high. The side walls were formed of five courses of Roman bricks each 1 ft. 5 ins. long by 1 ft. wide by 2 ins. thick, set with thick mortar joints. The roof was constructed of five courses of overlapping tiles. The contents of the sepulchral chamber was as follows:—

Green Glass.

1 Ossorium containing burnt bones, and broken into several fragments.

1 Lachrymatory.

Pottery.

2 jars of black ware.

1 large jug of yellow ware.

1 small jug of yellow ware.

2 saucers of red ware.

2 shallow pans of red ware.

Metal.

1 coin much corroded.

1 iron lamp.

The most southerly of the three small barrows was explored on September 22nd, but nothing was found but fragments of two vases of dark ware and some decayed bones. There was no chamber.

Eastlow Hill, the large barrow at the north-east end of the row was opened on July 4th, 1844, and found to contain an arched vault of Roman brick, roofed over with tiles, inside which was a skeleton in a leaden coffin.

Having now described the results of the exploration of this remarkable group of Romano-British burial mounds, we will return to the iron lamp derived from the brick tomb in the middle of the three smaller tumuli. This lamp was found with the spike at the top driven into the fourth joint of the brickwork of the south-west wall of the chamber. The rod with the hook and spike at the end of it projected horizontally at right angles to the wall, and the lamp was suspended vertically from the rod by a short link. This is the lamp which is now to be seen in the museum at Bury St. Edmunds, in exactly the same position it was placed in the tomb, certainly not less than fifteen hundred years ago. In the spout of the lamp were found the charred remains of the wick, clearly proving that the object was a lamp and not a lamp-stand, as some antiquaries have supposed.¹

The lamp from Rougham consists of three parts, namely: (1) the suspending rod, provided with a hook and spike at its upper end; (2) the intermediate link or swivel; and (3) the open oil vessel or lamp proper. The suspending rod is 10 ins. long, and the intermediate link 2 ins. long. The oil vessel is 5 ins. across the spout.

Lamps of this particular form are undoubtedly of Roman origin, and other examples have been found in the Bartlow Hills,² Essex, at Bayford,

¹ An iron lamp of the same form in the Guildhall Museum is labelled as a lamp-stand, and a small pottery lamp is placed within it.

² *Archæologia*, vol. xxv., p. 6, and vol. xxvi., p. 300.

Kent, Whittenham Hills,¹ Berks, and in London.² It is a remarkable example of the persistence of certain types that this kind of lamp should have survived, with certain modifications, up to quite recently in the Scottish "crusie." The only difference between the Romano-British iron lamp and the crusie is that the latter has two open reservoirs one above the other, instead of one. The upper reservoir of the crusie contains the oil for burning, whilst the lower one catches the drippings from the wick

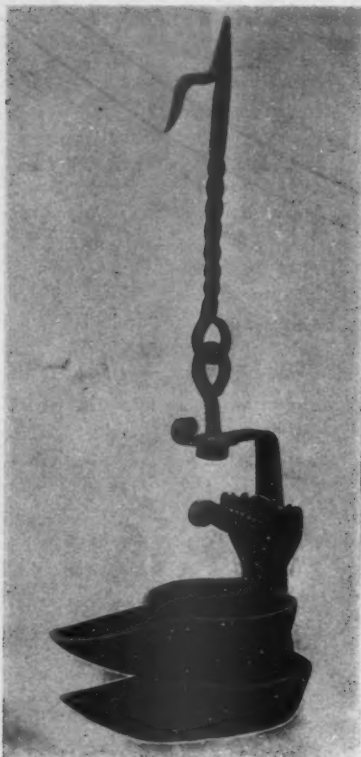


Fig. 2.—Iron Crusie from Orkney. Scale $\frac{1}{2}$ linear.

which lies in the spout. It has also an ingenious rack arrangement for tipping the upper reservoir forwards, so as to bring the oil to the wick as it burns down. If the upper vessel and rack be taken away from the crusie, the Romano-British lamp remains.

It will be noticed, however, that the suspending rod with its hook and spike are absolutely identical both in the Scottish crusie and the iron lamp from Rougham, so that it has undergone no modification whatever during the centuries which have elapsed since the Roman legions left the shores of Britain for the last time. The use of the hook is sufficiently obvious in order to be able to suspend the lamp from a nail driven into the wall or a wooden beam; and in case no nail was available the spike came in handy to supply the deficiency.

We have, in conclusion, to express our indebtedness to Mr. Edward Bidwell for having in the first instance called our attention to the Romano-British lamp from Rougham in the Bury St. Ed-

munds Museum, and for having caused a photograph of it to be taken for the benefit of the readers of *The Reliquary*.

Those who wish to pursue the subject of the evolution of the crusie may with advantage consult the papers by Sir Arthur Mitchell, Mr. Gilbert Goudie, and Mr. J. R. Allen in the *Proceedings of the Society of Antiquaries of Scotland*,³ and Mr. Edward Lovett's article in *The Reliquary*.⁴

¹ In the British Museum.

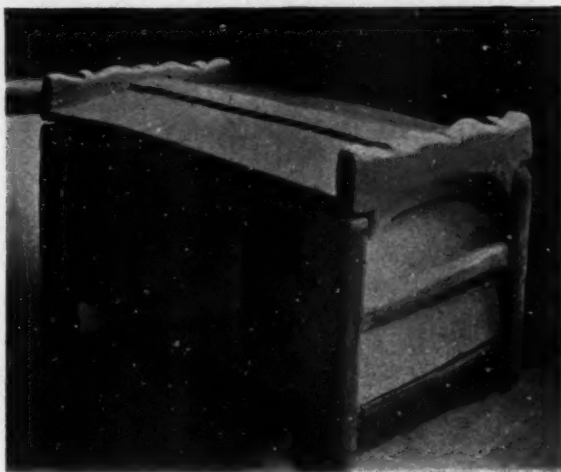
² In the Guildhall Museum, London.

³ Vol. xxii., p. 70; vol. xxii., p. 79; and vol. xxxi., p. 131.

⁴ Vol. for 1896, p. 193.

OLD OAK CHEST AT DITCHLING, SUSSEX.

THE accompanying photograph is of an old wooden chest, which stands in the Lady Chapel of Ditchling Church, Sussex. Those who have care of the church are unable to give any clue as to the age, but it is probably of the fifteenth century, or older, being of very simple construction, made entirely of wood, and fastened together by wooden pegs. The hinge is very primitive: at either extremity of the piece of wood



Old Church Chest at Ditchling, Sussex.

which forms the back of the box are cut two deep slits, into which fit the edges of the lid; holes are bored, and wooden pegs passed through them form the hinges. The original fastenings were similar to the hinges, only the holes were larger, allowing the pegs to be drawn out more easily. The metal lock in the front of the chest was inserted at a much later date.

L. E. WILLIAMS.

Notices of New Publications.

"A NUMISMATIC HISTORY OF THE REIGN OF HENRY I." (1100-1135). By W. J. ANDREW. First part. [Reprinted from *The Numismatic Chronicle*, 4th ser., vol. i.] London, 1901.—A recent writer in a weekly newspaper remarked that a collector who confined his energies to coins might possibly advance the science of numismatics, but would certainly be a poor sort of creature, with half his faculties atrophied—or words to that effect. That such a lack of intellectual breadth is plentiful among coin collectors it is difficult to deny; and the cause seems to be that the subject requires a minuteness of study which is apt to destroy the sense of proportion in all but scholars familiar with the wider issues of history and archaeology. Unfortunately, the average English collector is not merely no scholar, but painfully ignorant of anything outside the narrow limits of the small part of his subject which he takes up. He will collect silver coins, and neglect the gold; or copper, and neglect the other metals. The only book he knows is Hawkins, whom he not unfrequently robs of his initial aspirate. As to realising that there are any languages other than his own, he is innocent of nothing more than a knowledge of Anglo-Saxon or Latin, so that to him early records are practically a closed book. Under these circumstances, Mr. Andrew is to be congratulated on having undertaken and fairly carried through a work of research which, though dealing with but a short period of the history of the English coinage, is really "path-breaking" in its method, and will enable other writers, if they have his patience, to establish the true chronological sequence of, at any rate, the Norman coinage. If some of Plato's leaden weights still hamper Mr. Andrew's movements, it was hardly to be expected that he should at once shake off the whole of the bad traditions of English numismatic study. The trained historian will doubtless find himself occasionally brought up with a shock. We do not refer particularly to the disproportionate value which to some minds he may appear to set upon his discoveries—a relic of that faulty sense of proportion which, as we have said, is characteristic of some of his predecessors. It may be that all he has actually done is to settle a few dates in an obscure department of history. But to have established order where chaos reigned before is something of which to be proud; and to have made it possible to do the same in other fields is an important service. We are more inclined to quarrel with him for his lack of references to authorities. Thus, in the two pages dealing with the evidence that the

working dies were made at and issued from London, which "has to be gathered from numerous documents," the only references are to Domesday (Worcester) and Pipe Roll of 1130. Very rarely indeed is an exact reference given. This lack of references is peculiarly irritating in the historical notes of the places in which the various mints were situated; every now and then a statement is made which we have no reason to doubt, but which would not be less plausible if its source were given. This appears to be Mr. Andrew's first published work of any importance; and we hope that in future he will realise that, in fairness to those who have preceded him, and in kindness to those who are to follow, he ought to supply more than such casual indications of the sources of his statements. The book offers a pitiful contrast to (let us say) the work of Ruding, who is, by the way, barely mentioned. In fact, it gives a thoroughly wrong impression, as though no one had ever before Mr. Andrew made researches into the documentary evidence for the history of English coinage. Mr. Andrew will find—or we shall be surprised—that no qualified historian will be ready to accept his statements merely on his own authority. We could mention other minor points in which unfamiliarity with historical method seems apparent, *e.g.*, the unhappy remark (p. 133) that the chronicles "adopt March 25th as the commencement of the years"—which half implies that Mr. Andrew regards this as something unusual. But we prefer not to dwell on minute faults, and having had our grumble, will attempt to give a brief summary of the thesis of the book, as much as possible in the writer's own words. His object is to prove (1) that only a small proportion of the mints from which coins were issued in the feudal period were under the direct control of the King; (2) the other mints were granted by charter (being included, although practically unmentioned, in grants of cities or towns) to various lords, in return for feudal service, and were controlled by the grantees; (3) such grants being only valid during the life of the grantee, and, at the death of a grantee, the privileges granted reverting to the Crown, until the charter was confirmed to the new lord, *the mints in such an interval were necessarily dormant*; (4) all grants being made in consideration of services to be rendered by the grantee, the right of coinage could not be delegated by the grantee without further charter; hence the right, being attached to the particular mint in the particular city, *could only be exercised by the lord while present in his lordship, and was dormant during his absence abroad*; (5) when a new type was issued, a restriction was placed on some of the older ones, with the result that only a few types were in circulation at a time; thus when a type having the King's head in profile was issued, only those types which had been issued since the previous profile type were legal tender. It is hardly necessary to point out that, on these five principles, the records of the time, by which we know the presence in or the absence from England of the lords, should work in exactly with the chronological sequence of the types at the various mints. Thus, since Earl Ranulf I.

of Chester accompanied Henry to Normandy in June, 1123, and remained there until his death in 1128 or 1129, the Chester mint was in abeyance for that period, and we find no Chester coins of types XII. and XIII., which belong to that period; but with the succession of Ranulf II. in 1129 the mint re-opens, and coins of type XIV. are struck there (p. 149). Similar *rapprochements* between the coins and history are made on every page, and it is needless to say how valuable and interesting to the historian of the period they are, confirming, where they do not supplement, the written records. That we have a lurking suspicion that Mr. Andrew's arguments are occasionally circular is perhaps chiefly due to the insufficient indications of sources of which we have already complained.

We shall look forward with interest to the completion of Mr. Andrew's work, which will, of course, supersede all other authorities on the coins of Henry I.; and we shall anxiously await the application of his method to the reigns of the other Norman kings. We shall, however, be somewhat surprised if the new principles can be made to apply to the pre-Norman period. If they can, the prevalent idea (*cf.* Stubbs, i., p. 282) that the whole theory of tenure was altered by the Conquest will have to be modified in one important particular.

"TWO NORFOLK VILLAGES." By REV. H. J. D. ASTLEY, M.A. (Bedford Press).—This is a small book of forty-eight pages, reprinted with additional notes and after revision from the *Journal of the British Archaeological Association*. Mr. Astley has been Vicar of East and West Rudham since 1896—a sufficient time for a capable inquirer to learn much about his parishes. Evidently Mr. Astley considers that that has been accomplished, as he not only contributes a paper to the *Journal of the Archaeological Association*, but reprints it in a revised and extended form for general circulation, and sends it out for review. We can only say that this brief account of two interesting Norfolk villages, of whose history much might be written, is insufficient and inaccurate. A booklet like this is not worth much criticism, and our remarks shall be confined to one point, namely, the religious house of Coxford priory. It is often necessary to set writers, such as novelists, straight who persist in confusing between canons (religious), monks, and friars. In pre-Reformation England these three orders were at least as distinct as are policemen, militiamen, and guardsmen at the present day. What is semi-pardonable in a writer of fiction or a mere essayist is inexcusable in a writer for an old-established archaeological journal of repute. Mr. Astley manages in two and a half lines to make every imaginable blunder. He begins his account of this priory of Austin canons (which he persists in several places in absurdly calling an "abbey") by stating that it was "a priory for *monks* belonging to the Order of Austin *Friars* or Black *Canons*, then recently introduced into England by William de Corbeil." After this hopeless bungle of terms, which proves that the writer has no real knowledge of ecclesiology, it is not surprising to find that he has neglected to search even ordinary

sources for information as to this priory in his parish. He does not seem to have heard of Dr. Jessopp's *Norfolk Visitations*, printed by the Camden Society so long ago as 1888; it contains five particularly interesting visitations of Coxford priory between 1492 and 1532. He is content to give a list of priors taken from either Blomefield or the extended Dugdale (though not acknowledged); a little proper search would have enabled him to considerably extend and correct this list. It is not the province of a reviewer to supply lacking information, but Mr. Astley may be glad to have three fresh names. Robert was prior of Coxford in 1299, Henry Salter in 1532, and John de Cokesford in 1534. The first of these is merely taken from the printed calendars of the Patent Rolls; the second from the visitations printed by the Camden Society; and the third from the subscriptions to the King's supremacy, printed in the reports of the Deputy Keeper of the Rolls and in Rymer. The attachment of a hospital with a warden and a separate establishment to an Austin house is unusual and interesting; but of the hospital of Boycodeswade in his parish, Mr. Astley has even less to tell us than Blomefield. He might at least have consulted the printed *Valor Ecclesiasticus*. Mr. Astley is contemptuous over the fate of "Coxford Abbey": he evidently knows nothing of the 1536 report of the county gentlemen of the mixed commission, though it has been printed in one of the volumes of Mr. Rye's *Norfolk Miscellanies*. They say that the religious persons of this priory were all "of goode name."

"SCOTTISH CATHEDRALS AND ABBEYS: THEIR HISTORY AND ASSOCIATIONS."

By M. E. LEICESTER ADDIS. (Elliot Stock).—Modesty in a title goes a long way; whilst presumption is often the forerunner of a downfall. To coolly assert on the cover and title page that you are going to write the history, let alone the associations, of the cathedral churches or abbeys of Iona, Glasgow, Brechin, St. Machar, Dumblane, Dunkeld, St. Giles, St. Magnus, Dunfermline, and Paisley, and then to find that the whole is comprised in 175 pages, is rather a bathos. Judged as sketches, the chapters on these ancient minsters are passable; they will probably please those visitors to Scotland who like to have in a single volume somewhat fuller accounts than are found in the larger guide books. There is no trace from beginning to end of any original research; at the best these accounts are but fairly done compilations from the printed materials of others. There is no evidence of any appreciation of architecture, or of the knowledge of its historic sequence. The style of these chapters may be gathered from the fact that there is not one single line about the dates and varied interests of the crypts of Glasgow Cathedral, with their noteworthy ancient groinings, while several pages of appreciative description are given to the dreadful Munich glass with which the church windows were so unhappily filled in 1855. It is delightful, however, to read that the tawdry garishness of this much-lauded glass is rapidly deteriorating ere it has kept its jubilee; and it is even possible to read without tears that "in many windows the features of saints and prophets are sadly defaced, even to obliteration."

"THE CHURCH OF ALL SAINTS', NORTHAMPTON." By the REV. R. M. SERJEANTSON, M.A. (W. Mark, Northampton). The writer of this short notice feels somewhat hampered by the fact that he is a friend of the author, and read most of the proof sheets before the book was issued. But, after making all due allowance for these disadvantages, he claims for these pages a place in the first rank of parish church monographs; and he has not the least fear that anyone who is tempted by this notice to become the owner of Mr. Serjeantson's book will be the least disinclined to disagree with this high praise.

Northampton was for several centuries one of the principal towns of the kingdom, and therefore it is not surprising to find that its principal church was closely identified with various events of national moment. "It was here that the English barons swore fealty to Matilda in the days of Henry I.; it was here, too, that the great St. Hugh, of Lincoln, quelled a serious riot of the Northampton burghers. The next century saw the king's brother Richard, Earl of Cornwall, and a host of other magnates place their hands upon the high altar, swearing to set out on the seventh crusade. In the fourteenth century the convocation of clergy of the province of Canterbury was held here on several occasions, and the forces of Lollardism came into violent conflict with the orthodox authorities. The fifteenth century saw a remarkable development of the gilds and a foundation of a college of secular clergy. In the consistory court of this church one of the Maryan martyrs was condemned to be burnt, and there is no other church in the whole of England round which centres so many stirring incidents of the sixteenth and seventeenth centuries connected with an aggressive and determined Puritanism. The great fire of 1675 brought about national efforts to effect the restoration of this fabric. The same century saw several men of great subsequent distinction holding office as vicars of All Saints'."

To the bookmaker such incidents as those named in the preceding paragraph from the first chapter would prove a sore temptation for discursive treatment. Mr. Serjeantson, however, is rigidly pertinent in all his remarks on the history of All Saints'. The only occasion where he can be styled diffuse is in his treatment of the Puritan extravagances of the sixteenth and seventeenth centuries in chapters nine and ten. Moreover, in these chapters there is not one word too much, for most of the information is printed for the first time, and throws a most valuable light on the intentions and aims of the Puritan faction which is of genuine historic worth, and valuable for those who may take no special interest in the town or county of Northampton. The details here given will surprise and interest many who may have thought they had a fair knowledge of the religious controversies of the time among those who strangely enough claimed to be members of the Church of England.

Those who are acquainted with lists of vicars or rectors of our parochial churches, are well aware that they are often defective, even when reproduced (as is now the fashion) in permanent form on the walls of the fabric. Before this book was issued the list of vicars of All Saints' was supposed to be

complete; but Mr. Serjeantson's rare industry, which can only be appreciated by those who have made like endeavours, has resulted in the discovery of fourteen additional vicars previously unnoticed. Those who fancy that a satisfactory list of incumbents can be produced by simply consulting the episcopal registers—in itself an arduous task if conscientiously performed—will find their mistake if they study this list and notice the varied documents from which it is compiled.

The typography and binding of the book do much credit to the local publisher. The illustrations are all effective, whilst the armorial drawings of Mr. Thomas Shepard show that he has caught the true heraldic spirit that almost died out in the nineteenth century. The very lions put out their tongues and raise their eyebrows in that quaint provocative fashion which was such an essential characteristic of genuine blazonry. The mitres, too, over episcopal arms, are wearable and shapely, and utterly unlike the modern monstrosities of heraldic stationers.

J. CHARLES COX, LL.D., F.S.A.

"TRACES OF THE ELDER FAITHS OF IRELAND." By W. G. WOOD-MARTIN, M.R.I.A. (2 vols.) (Longmans, Green & Co.). The secondary title for these volumes is "A Handbook of Irish Pre-Christian Traditions"; but both of the titles utterly fail to give any idea of the contents of these 850 pages. It is difficult for an antiquary of average intelligence to write about them with any patience, for they set at defiance every principle of accuracy or true research. The liberal use of scissors and paste is obvious in every section; indeed, the compiler seems to have gone upon the principle that anything appearing anywhere in print, which by the widest license could be supposed to be "folk-lore," was worth reprinting in a permanent form. Much, too, of the material used has no more connection with Ireland than with the Transvaal, and has been served up time after time by folk-lore scribblers throughout the nineteenth century. The only parts of these volumes that yield genuine Irish superstitions and tales are those that are taken from Crofton Croker's *Fairy Legends*, from Mr. and Mrs. Hall's *Ireland*, and from Mrs. Hall's *Irish Sketches*. There are also some extracts and illustrations from Irish archæological journals, but these lose much of their individual weight by faulty and blundering arrangement. It is impossible to find anything to praise in the contents of this ill-digested and ponderous scrap-book, save a comprehensive bibliography of papers and books that treat of what the compiler is pleased to call "Pre-Christian Irish Archæology."

In one chapter there is a long list of supposed Irish proverbs. Just a few of them show certain national or local peculiarities, but the majority are common enough sayings of no special mark and distinctly cosmopolitan in tone. Where, for instance, do "traces of the elder faiths of Ireland" come in in connection with such "proverbs" as these—"He that lives longest sees most"; "love hides ugliness"; "choose your speech"; "truth is often bitter"; or "ignorance is a heavy burden." This selection of proverbs is characteristic of the whole work.

Illustrations are dotted about in fair profusion, but are almost valueless to the antiquary, and of little moment to the general reader. Such magazines as the *Strand* or the *Royal* are characteristic products of a hasty age, and serve a useful purpose on a tedious railway journey; but who, save Mr. Wood-Martin, with the faintest claim to research or accuracy, would dream of citing the pages or borrowing the illustrations of such ephemeral literature for reproduction in a grave would-be-scientific treatise? A "fossilized Irish giant," twelve feet two inches in length, and having six toes on each foot, has a page of letterpress and a "process block" from the *Strand Magazine* for 1895. This "fossilized giant" is known to have been a mere money-making vulgar fraud, carved out of the solid stone, a fact of which Mr. Wood-Martin was apparently unaware. Similar trash, as absolutely unconnected with the elder faiths of Ireland as is the Eiffel Tower or a motor car, can be found in these pages without much difficulty.

News Items and Comments.

NOTE ON STONEHENGE.

January, 1902.

HAVING in 1895 brought out a book on Stonehenge, in which it was contended that it was a temple raised by British chieftains at the instigation of Agricola, I have been interested to learn to what extent opinions then stated may be invalidated by recent discoveries; the more so, as others have deduced from these a very different origin and date for the antiquity; viz.: that it is the work of the inhabitants of this country independent of any foreign influence, and that it represents the crowning example of a very ancient megalithic art.

Nature, November 21st, 1901, gave a report of a paper communicated by Sir Newman Lockyer, K.C.B., F.R.S., and F. C. Penrose, F.R.S., to the Royal Society, October 19th, recounting an attempt made to ascertain the date of Stonehenge from its orientation. The writer says: "We seem justified in taking the orientation of the axis to be the same as that of the avenue, and since in the present state of the south-west trilithon the direction of the avenue can probably be determined with greater accuracy than that of the temple axis itself, the estimate of date in this paper is based upon the orientation of the avenue. Further evidence will be given, however, to show that the direction of the axis of the temple, so far as it can now be determined, is sufficiently accordant with the direction of the avenue." The date for foundation derived in this manner is 1680 B.C., "though there may possibly be an error of 200 years."

In the *Times*, the *Standard*, the *Morning Post*, December 20th, and in the *Manchester Guardian*, December 21st, 1901, and in the *Athenæum*, January 4th, 1902, reports were given of a lecture on Stonehenge delivered by Mr. Gowland before the Society of Antiquaries, in which he described

the work of raising the leaning stone to an upright position, and the examination of the excavations made for that purpose, the probable mode in which the stones had been moved, shaped, and raised in their places; and he concluded that Stonehenge was a temple dedicated to the worship of the sun, and gave as an approximate date for erection 2000 or 1800 B.C.

Objects found within Stonehenge.—The recent excavations have produced a rich harvest of "finds." Chippings and lumps of the stones, stone tools, animal bones, two Roman and a few modern coins, and fragments of pottery. Nearly one hundred stone tools were found. They comprised flint axes, hammer axes, and edged hammer stones, and quartzite hammers and mauls, a pick of deer's horn, and a stone discoloured by bronze. "The stone tools and implements were of a rude type, quite different from what we usually associate with Neolithic times." They were, however, considered to belong to that age.

There are two points on which further information would be of interest. Firstly, how these rude implements justify a date of 2000 B.C. for the erection of the temple; secondly, why finds obtained on former occasions should now be ignored.

There is no reason to believe that the Britons discontinued the practice of burying their dead beneath mounds until the gradual change of manners which resulted from the Roman conquest; no implement of iron has been discovered in the Wiltshire tumuli; in the interior of the country iron was rare at the time of the conquest, and native workmen at that date would not be equipped with iron tools; flint tools are said to be more effective for cutting hard rocks than bronze. Supposing the flints were supplemented with picks of iron, we should not expect the latter to be cast away as rubbish on the completion of the work; why, therefore, should the rudeness of these cast-away implements warrant this early date?

Take an example of our own day. Algeria has been subjugated and colonised by the French for about double the number of years that elapsed between the conquests of Vespasian in Britain and the governorship of Agricola; yet within a day's journey of Algiers are native villages showing no signs of French influence, where the pottery is moulded by hand, and this occurs when cheap French pottery could be purchased without difficulty, and pots are thrown on the wheel at Algiers. Should the remains of such a village be examined by some future archaeologist, he would err considerably in concluding from the primitive character of the pottery that the settlement should be dated before the invention of the potter's wheel, say a thousand years B.C. Suppose, further, that the remains of a French plate be found at a few paces from the native shards; will he say that a careful study of the latter justifies the early date, and the broken plate, for some unknown cause, must have been deposited there two thousand years later?

Sir R. Colt Hoare, in his account of Stonehenge, p. 150, says: "We have found on digging several fragments of Roman as well as of coarse British pottery parts of the head and horns of deer and other animals.

and a large barbed arrow head of iron." He says also: "Mr. Cunnington dug about the altar, and at the depth of nearly six feet found the chalk had been moved to that depth, and at the depth of three feet he found some Roman pottery, and at the depth of six feet some pieces of sarsen stone, three fragments of coarse, half-baked pottery, and charred wood. Some small pieces of bone, a little charred wood, and some fragments of coarse pottery were intermixed with the soil." "In digging into the ditch that surrounded the area, Mr. Cunnington found similar remains of antiquity." Again he says: "Soon after the fall of the great trilithon, 1797, Mr. Cunnington dug out some of the earth that had fallen into the excavation, and found a fragment of fine black Roman pottery, and since that another piece on the same spot."

During the recent excavations a Roman and a modern coin were found almost touching, and it has been remarked that this shows the futility of trusting to objects discovered in the upper layer of soil for dating the ruin; it certainly proves that the difficulty some people experience in keeping their money safe is not confined to any particular epoch, and nothing more. It has, therefore, been suggested that the shards belonged to the superficial layers, that statements as to depth were made in good faith, but that the shards slipped unperceived from the upper layers to the bottom of the excavation, or that the Duke of Buckingham had fruitlessly dug in the same spot; therefore, it is argued, they are no better evidence of date than the coins. Should we accept this theory of incompetence, up to date, 1901, even then the evidence of the shards cannot be airily brushed aside. The work of shaping and erecting the stones must have given occupation to many for a considerable time; these people must have been fed, and water must have been brought them from a distance. Small wonder if, in the course of these proceedings, some pots were broken; but the temple once completed, we should not anticipate more broken pots. I am aware that the modern bean-feaster when refreshed will sometimes fling at empty ginger-beer bottles, but it is not recorded that the Romans indulged in similar pastimes; and at no period have people walked about with shards and dropped them accidentally.

Inigo Jones, *Stonehenge*, p. 50, mentions the digging up of the heads of bulls or oxen, and of harts, and near one of the trilithon piers, at the depth of about three feet, he found "the cover of a thuribulum or some such-like vase." Webb, who was an eye-witness, adds further particulars in his *Vindication*, p. 123, and appends an illustration of the cover, which he says was of stone, "light in comparison, the more so by being hollow, and extream hard." "At the same time, with the cover, and not far from the same hexagon" (trilithon pier) was found "an huge old nail, in shape somewhat like those which we call commonly double tens or spikes"; but he gives no further particulars as to location and depth of this find.

The Astronomical Question.—With all care, it has been decided that the temple axis passes between the uprights of the central trilithon and

midway between the piers of the sarsen circle, that this corresponds very closely with the pointing of the avenue, and that this means a midsummer sunrise point corresponding with the date 1680 A.C.; since when this sunrise point has slowly receded from north point.

This early date is a contradiction to the evidence, of the finds just enumerated. The way out of the difficulty appears to be to conclude that the setting of the temple is the result of an observation, not of the midsummer sunrise as presumed, but of the midwinter sunset.

If set by the midsummer sunrise, we have not only to ignore the finds, but also the "heel or hel stone," the "slaughter stone," and the "altar stone" set askew with the axis; we are driven to suppose that the "heel stone" belongs to another epoch, and we cheerfully imagine an interment beneath it to account for its presence. The "heel stone" bows towards the temple, and it will be difficult to induce people to believe that this huge, impressive rock is not part of the original design. Since the time of Sir R. Colt Hoare there have been theories, not yet conquered, as to the independence of the different parts—that the sarsens were set up first, and the blue stones added later, either together or at different times; or that the blue stones were earlier, and the sarsens followed later; also that the earth circle was the original sacred enclosure, all the stones being more recent, and added at different times.

Chips of sarsens and blue stones having now been found together, "even down to the bed rock," it is admitted that these stones and the ditches of the avenue or approach are of the same date; but the outlying stones, they lie very much out of it, and are not recognised as having anything to do with the united circles they face.

To what epoch are the stones of the earth circle supposed to belong? Are we to imagine interments beneath them also? One has fallen over; the ashes or skeleton at the root should, therefore, be discoverable.

These remarks touch only a few of the difficulties raised by so early a date.

A clear midsummer sunrise is rare on Stonehenge down; when not cloudy ground mist often obscures the horizon. If the designer of Stonehenge was for any cause baulked in getting a midsummer sunrise observation, he might well determine not to postpone the proposed work on that account, but to content himself with a midwinter observation, confident that later he could orientate the structure by the proper placing of his sunrise pointer.

This I believe to have been the course pursued. The suggestion offers an explanation of the facts, and reconciles statements that appear contradictory, and we are not obliged to close our eyes to any part of the evidence.

The horizon to north-east is higher than to south-west, therefore it was found that the sun did not rise near enough to north point to enable the design to be quite symmetrical; and the pointer in consequence is placed a little to one side of the avenue.

The tip of the stone may not be exactly in line between the opening of the central trilithon, and the point where the sun first shows itself on the horizon at midsummer; nothing at Stonehenge is "exact," as that term is understood by modern astronomers. It is, however, exact for all the requirements of a solemn religious ceremony at that time, supposing clear weather, when the sun, liberated from the earth and starting on its most triumphant course through the sky projected the shadow of the hel stone or covering stone in the direction of the temple.

It is inconsistent to attempt to date the temple by the direction of the ditches of the avenue, and yet not consider whither the avenue led. The orderless distribution of the barrows which abound in the neighbourhood, and the presence amidst them of extensive earthworks connected with Stonehenge, shows that the barrows attracted the temple, not the temple the barrows. We find also an important grave mound beside the temple. If the graves did not cause Stonehenge to be placed where it is, why should the Avebury grey wethers have been dragged hither? It must have taken a long series of years—who can tell how long?—for this multitude of barrows to collect. Stonehenge must have been erected at the end of that period, not at the beginning, for the temple with its avenues is respectful towards the tombs, and goes out of the way to be near them; but the tombs disregard the temple.

There is an exception, an insignificant and shallow mound, in which chips of the different stones used at Stonehenge have been found with the interment. These must have been placed there when Stonehenge was being raised or but newly completed, for when weathered none but an expert could distinguish between them. Stonehenge is, therefore, connected with round barrows; shall we conclude that these, for the most part, were raised before 1680 B.C.? The evidence of objects found within them contradicts it.

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EXHIBITION OF ANCIENT SUSSEX IRON WORK AT LEWES.

IN the Upper Room of the Barbican, Lewes Castle, on December 19th, 1901, Canon Cooper, of Cuckfield, opened an exhibition of ancient Sussex iron implements, ornaments, and utensils in the presence of an assemblage, the members of which are well known as being interested in the archaeology of Sussex. The exhibition had its origin in a suggestion made by Mr. Charles Dawson, F.S.A., to the Committee of the Sussex Archaeological Society at the annual meeting in March last. The idea that a thoroughly representative collection of this ancient industry should be brought together under the Society's auspices received general commendation, and Mr. Dawson virtually had a free hand in bringing together the collection under notice, which was undoubtedly the largest

and most characteristic which had ever been secured. It comprised a fine collection specially selected from that of the Victoria and Albert Museum, and from the loan collection of Lady Dorothy Nevill in that Museum, contributions having been specially lent by her ladyship's kind permission. All known owners of private collections had been approached, and responded liberally. The exhibits were arranged and catalogued by Mr. Dawson, and he proposes, at a later date, to issue a fully-illustrated monograph and catalogue, which may be issued in the Society's next volume of collections and as a "separate." The collection comprised almost every known form of utensil formerly in use in the farmhouses and cottage homes of ancient Sussex. Owing to the lack of space, only one or two specimens of each class of objects were exhibited, but they were specially selected, and were among the finest obtainable. The fire-backs, of which there were some dating from the fifteenth century, were especially interesting, and were instructively arranged in chronological order. The general collection contained specimens from the Roman and Anglo-Saxon periods, which were unique.

It must be remembered that when Cæsar first invaded Britain he then found the iron industry already existing in the "maritime regions" (almost certainly meaning Sussex), and probably conducted, if not introduced, by the Belgæ, who had settled along the southern coast opposite to Gaul. Operations in Romano-British times were very extensive, as the huge "slag" heaps of eastern Sussex attest. In those heaps are found many Roman coins and specimens of pottery. The making of iron not improbably led to the making of glass, which was also an old Sussex industry. The glass residues from the iron and melted sand, forming a crude glass, may have suggested the making of glass utensils by the workers in the Wealden districts. The latter industry attained to no excellence, and even in ancient days it was accounted somewhat crude. One specimen, a bottle or flask, from Beckley, was exhibited, which well served to show the poor nature of the product. The climax of the industry was reached in the sixteenth and seventeenth centuries, when the major part of the cannon and other ordnance used in England was cast in Sussex, and even exported in large quantities, until a law was passed to prevent the illicit trading with the enemies of the realm. It has often been a matter of dispute when the last iron furnace was put out in Sussex, but it may now be authoritatively said that it was in or about the year 1828 at Ashburnham, the lord of that name and time being the last iron-master of Sussex.

In opening the exhibition, Canon Cooper remarked that he was sorry to find himself in the place of one who would have given them a very interesting lecture on Sussex iron work—he meant the Vicar of Selmeaton (the Rev. W. D. Parish). They all knew how marvellous was his knowledge of everything connected with the county, and how good-naturedly he placed that knowledge at their disposal. Another who would have been present was the late Mr. Andree, of Horsham, whose loss they so much deplored. He was one who was well acquainted with the domestic part

of Sussex iron work. Some of them had read his papers in *The Antiquary*, in which he described the furniture of Sussex alms-houses. Fortunately, they had Mr. Dawson, to whom they were indebted for that collection. Mr. Dawson had really worked night and day in order to make it complete and as interesting as possible to the general public. Sussex people would always feel most grateful to him for forming that collection and arranging that show of what Sussex had been able to produce—its greatest industry, in fact, but now, unfortunately, no more. Perhaps not unfortunately, however, for their beautiful Sussex must then have been filled with smoke from the furnaces, and they had heard how the nightingales were disturbed by the beating of the hammers. England was indebted to Sussex for its iron work. It was curious how little remained of the actual furnaces and works. They saw how streams were dammed up to supply power for the bellows and hammers, but there were seemingly no buildings in Sussex left to show what the old forges were like. They knew now that all England was indebted to Sussex for its weapons of war—the arrows which won at Crecy, for instance, the heads of which, at least, were forged in Sussex; and, in later times, how the first cannon and cannon balls were made in Sussex also. Their exhibition was rather for the works of peace and quietness, such as the furniture of houses. It was a remarkable thing that Sussex not only produced iron, but it had also utilised that iron in ways other counties had not. They had many peculiarities in Sussex, such as the arrangement of their fire-places. He referred to the old fire dogs. There were also the means of lighting and holding which their forefathers used for their candles and rush lights. There were specimens of these in the exhibition. He believed that there were also in the exhibition instruments of dentists, which he did not know whether to classify as implements of war or peace. He also referred to the old Sussex monuments and tombstones, and said they had the copy of one which was used as a fire-back. He concluded by again expressing their very hearty thanks to Mr. Dawson.

The following were a few of the most interesting specimens in the collection:—Roman iron statuette, found in the iron slag heap at Beauport Park, near Hastings, probably the earliest specimen of cast-iron known; seventeenth century fire-back, with square angles, but scrolled arch; an iron horse-shoe (? Roman); Roman iron horse-shoe of slipper-like form; bullock's shoe; photograph of iron gate (*temp.* Queen Anne) at New House Farm, Buxted; cast of the Rebus of Ralph Hogge; fore portion of cannon supposed to have been cast by Ralph Hogge at Buxted; iron man-trap, with model of a leg caught in it; numerous specimens of iron implements and weapons, including swords, spears, and javelin heads and bosses of shields, discovered at "Saxonbury," Southover; panel of iron railings, originally forming part of the railings of St. Paul's Cathedral, London; numerous objects of Sussex iron work; specimens from the South Kensington Loan Collection; iron panel (? fifteenth century); and seventeenth century pair of brand irons, 22 ft. high.